THE MOUNT OF SPIRITS,

THAT

Glorious & Honorable State

To which

BELIEVERS ARE Called by the GOSPEL,

EXPLAINED

In some MEDITATIONS upon the 18, 19, 20, 21, 22, 23, 24 Verses of the 12th Chapter to the *Hebrews*:

With some Previous

Reflections upon that whole EPISTLE, and the People of the *JEWS*.

Written by

Sir *CHARLES WOLSELEY*, Bart.

Psalm 1. 2. *But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.*

London: Printed for John Parkhurst, at the *Bible and three Crowns*, at the lower end of *Cheap-side* near *Mercers-Chappel*. 1691.

Liber C. C. C. Oxon.
Ex dono Rev^di. Joshua Reynolds S.T.B.
hujus Coll. olim Socij.

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'TIS an uneaſie Reflection, but a very reaſonable Supposition, That no Perſon will view over this ſmall Collection of ſome few uneven Thoughts, with any Delight comparable to what I had in the compoſing of it; thoſe Satisfactions are, I well know, perſonal, and in their nature not tranſferrable, or elſe I would heartily remit them to every Reader; the

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Meditations herein contained did, I confeſs, much affect and delight me while they were upon the Anvil, though perhaps herein I ſhall prove to reſemble a mean active Preacher, that warms only his own Affections and ſtarves thoſe of his Auditors; I have this to ſolace my ſelf withal, [let the Effect otherways be never ſo ſmall] That I ſought out theſe things for no other reaſon, but becauſe I my ſelf had pleaſure therein, and originally deſigned an intire confinement of them to my own private ſatisfaction; poſſibly, by their publication, I ſhall be told, I have miſtaken my Talent, and medled with things that are too great and too high for an ordinary Genius, and have brought my ſelf under the correction of that old Axiom, *Preſtat de* Carthagine *Tacere quam pauca dicere*; 'Tis better

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to ſay nothing of *Carthage*, than to ſay but a little. I will not contend with this Reproof, nor yet labour after any farther Excuſe than what I find made for me in that good-natur'd modern Expreſſion, *In magnis voluiſſe ſat eſt.* The Matters here treated of, are I well know of a ſublime Nature, and require the deepeſt Conſideration and Caution; and therefore I have all along propoſed to my ſelf what I am ſure is the ſafeſt Method; which is, to walk by the Light of Revelation, and take the Scriptures in all that I have ſaid for my only Guide; if Men will underſtand any thing aright of God's Eternal Councels and Deſigns, touching the Making, Ruling, and Saving, of the World, here they muſt have it; 'tis to no purpoſe to hearken to any other Inſtructor, but the Holy Ghoſt, a-

bout theſe Matters, for none knows the Mind of God herein, but the Spirit of God alone; the Wiſdom and Philoſophy of the World has, after its utmoſt Enquiries and Purſuits after theſe things, attained no farther, but to record their own inſufficiency and folly; the Holy Scriptures, as they are the great Luminary placed by God in this lower Firmament, to inform and enlighten the rational part of the World in all Sacred Things, ſo they are the Rule and the Standard by which all Divine and Religious Concerns are to be tryed and determined: 'Tis a ſorry change, and a very mean ſhift, to forſake the infallible Determinations of God that he has tranſmitted unto us upon Record, and by an Appeal from them, to put Religion upon tryal by the failing uncertain Opinions and Practices

ctices of Men: It ought to be made a perpetual *Memorandum* in the Church, in order to their conſtant Direction, that when our bleſſed Saviour came, and the greateſt Points that ever were debated on Earth were then on foot, Whether he were the True *Meſſiah*, or No? And whether the Religion eſtabliſhed by him was to diſſolve and diſcharge the Moſaical œconomy, and of right to ſucceed it? Our Saviour and the Apoſtles inſiſt not upon any one Proof, but what they fetch'd from the Old Teſtament; not a word of the Church then, nor any of thoſe Humane Authorities, the preſſing of which upon the Minds of Men has ſo peſter'd and diſordered the World ever ſince, and whenever they conteſted either with the *Jews*, the *Gentiles*, or with Satan him-

ſelf, they never uſed other Weapon than the Scriptures, nor was any other *Medium* ſo much as once mentioned by them to determinate Divine Things by, although that Age was as much filled with the Noiſe of Tradition and the Church as any that hath been ſince. St. *Paul*, when he is treating of the deepeſt Points, flies to that Interrogatory Appeal, *But what ſaith the Scripture?* And I doubt not but the glorious State of the Church in the laſt times, ſo much fore-ſpoke of, will conſiſt in a ſtrict and cloſe Agreement with the Canon of the Scriptures, and appearing in the Splendor of an Entire Conformity to the Laws of Chriſt, utterly rejecting all Humane Authorities, and all ſuch Conſtitutions of which Chriſt himſelf is not the Author, and ſuch as by which the Anti-

chriſtian

christian Fabrick has been chiefly erected. 'Tis of great remark, That the last *Item* God gave to the Church of the *Jews*, when the Spirit of Prophesie ceased, and with which the Old Testament is closed, was to prevent an invasion of Humane Traditions, and to oblige them to an exact Conformity and Obedience to what he himself had prescribed them, *Remember the Law of Moses, my Servant, which I commanded unto him in Horeb for all Israel, with the Statutes and the Judgments.* And our Saviour's last Direction to his Disciples, when he left the World, was, That they should teach all Nations *to observe whatsoever he had commanded them*; to prevent all other Legislators from usurping Authority in the Church.

In

In the following Diſcourſe, I have alſo applied my ſelf (as much as the Matter would give me leave) to the uſe of Scripture-Phraſes, as thinking to all Inquirers into theſe Matters, thoſe would prove the moſt acceptable Words, and alſo, becauſe the Scripture is beſt expreſſed by it ſelf; Scripture-Notions ſound beſt and are moſt properly utter'd in Scripture-Expreſſions, and what in one place looks obſcure, is often ſo expreſſed in another, as renders it obviouſly intelligible and eaſie; we can never be too much inur'd to Scripture-Expreſſions, becauſe the Scriptures contain in them, after an admirable manner, a Sacred Language, and Holy Dialect, dictated by God himſelf, for him and his People to converſe together in; here it is that holy Men have of old, and all good Men, to the end of the

World

World, will conſtantly learn, in what Language to expreſs their Prayers and their Praiſes, and how to utter themſelves in all their Approaches to the Moſt High, and in whatſoever converſe they ſhall happen to have with him; 'tis the Treaſury of all Divine Utterance and Expreſſion, both from God to Man, and from Man to God, and which the Holy Ghoſt will principally make uſe of in all the intercourſe that will be between Chriſt and the Church to the end of the World, and will very particularly make ſuch skilful in, who are to bring down the Lively Oracles, and to adminiſter in Sacred Things; every Man comes naturally to ſpeak and underſtand this heavenly Language, when he is born of the Spirit, and brought up in the Nurture and Inſtruction of the Holy Ghoſt. The prophane part of the World are

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ever deriding this, and making it a conſtant part of their diverſion: Now what a profound ſolid part of Diſcretion do ſuch Men act, who have in contempt the Reſult and Effects of Infinite Wiſdom? The *Papiſts* have a Saying, *That never any Dog barked at a Crucifix, but he run mad.* The Moral of that Fable is very good, and may ſerve to inſtruct a *prophane Proteſtant*; God himſelf gives a very ſolemn, and withal, dreadful Caution and Premonition to all prophane Scoffers, by the Prophet *Eſaias*, *Be not Mockers*, (ſaith he) *leſt your Bands be made ſtrong*; that is, leſt I chuſe your Deluſion, and give you irrecoverably up to your own prophane ſence, which will be found at laſt to be the worſt ſort of Madneſs.

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I will not believe any will be ſo unneceſſary critical and nice, as to blame the Title of this ſmall Tract, in regard the *Catholick Church* under the Goſpel is ſo very often in Scripture denominated by *Mount Sion*, called *the Mountain of the Lord's Houſe, which is to be ſet up upon the top of the Mountains:* And to this *Mount Sion*, that is, to the Goſpel-Catholick Church, are ſome way or other related all the bleſſed and glorious Spirits that are extant, the fallen Angels are only excluded; for by coming to this Mount, the Apoſtle tells us, we are come *to God the Judge of all, to Jeſus the Mediator of the New Covenant, to an innumerable company of Angels, and to the Spirits of Juſt Men made perfect.* A great part of a true Chriſtian's Life, and I am ſure the beſt part of it, is a Converſe with

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Spirits; the beſt and nobleſt part of Man is a Spirit, and he muſt ſhortly for ſome time exiſt only in that part, and when the Body is reunited to it, that ſecond Coalition and Conſtitution will be altogether Spiritual, for a Soul and a Spiritual Body conjoyned, will render a Man not leſs Spiritual than he was while he exiſted ſingly in his Soul, but will make him perfectly like to an Angel; ſo we are told by our Saviour, That *in the Reſurrection the Saints ſhall be like to the Angels of God.* Upon this account God is training us up, and gradually fitting and preparing of us for this ſtate; he is acquainting us (as much as our preſent condition will allow) with himſelf and other Spirits here, that ſo we may joyfully reſign up our earthly ſtate, to become of their number, and at laſt abide in that con-

condition that will be purely Spiritual, without any ſort of Terrene Allay; and ſuch who live without any Communion with Spirits here, and have no ſort of foretaſte, nor any preparative reliſh of that ſtate, muſt needs (if they any way make uſe of the thinking faculty) leave their Bodies with very great Amuſements.

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The Mount of Spirits.

Hebrews 12. 18. *For ye are not come unto the Mount that might be touched, and that burned with fire, nor unto blackneſs, and darkneſs and tempeſt.*

Verſe 19. *And the ſound of a trumpet, and the voice of words, which voice they that heard, entreated that the word ſhould not be ſpoken to them any more.*

Ver. 20. *For they could not endure that which was commanded: and if ſo much as a beaſt touch the mountain, it ſhall be ſtoned, or thruſt through with a dart.*

Ver. 21. *And ſo terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake.*

Ver. 22. *But we are come unto Mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of Angels:*

Ver. 23. *To the general aſſembly, and church of the firſt-born, which are written in heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect.*

Ver. 24. *And to Jeſus the Mediatour of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel.*

THis Epiſtle is a Funeral Sermon preached at the Interment of the Law, the material Body of *Moſes* God himſelf buried long before, and no man ever knew the place of his Sepulture, and now his myſtical Body, his Doctrine, growing old and ready to vaniſh away, ripe for abolition, or rather diſſolution, not ſo much by being repealed or reſcinded, but its uſe ceaſing, the end and ſub-

ſtance of it appearing, and its glory being naturally and of courſe ſwallowed up and diſſolved into a greater glory that excels. The Holy Ghoſt himſelf by this Epiſtle lays it honourably in the grave, and ſo we have the Sepulchre of this myſtical Body of *Moſes* abiding with us at this day: And happy had it been for the whole Nation of the *Jews*, if this Sermon had had its due effect upon them, God in his wiſe and gracious Providence, gave them this Warning, this Holy Inſtruction and Admonition, to prevent their obſtinate adhæſion to the Moſaical Rites, and violent oppoſition of the Goſpel thereby, which ended in a very few years after the writing of this Epiſtle, in the ſad and utter Ruine of their Temple, their City and themſelves.

The Penman of this Epiſtle, by ſuch Probabilities as come very near to a Certainty, appears to be St. *Paul*, the great Doctor of the *Gentiles*, and that Perſon whom it pleaſed God ſo eminently to make uſe of in the glorious Fulfilling of that early prophetick Prediction; *God ſhall perſwade Japheth to dwell in the tents of Sem.*

The exact Time when this Epiſtle was written is very uncertain, Antiquity affords us little or no Information about it, what Knowledge we can have of it muſt be by conſulting the Scripture and comparing it with it ſelf: It ſeems reaſonable to ſuppoſe, that St. *Paul* wrote it after his Releaſe at *Rome*, from two Years Impriſonment there, with which the Story of the Acts of the Apoſtles ends, wherein is contained an Eccleſiaſtical Hiſtory of the Church for about 28 Years after our Saviour's Reſurrection unto the 7th Year of *Nero*; that he wrote it after his Releaſe,

appears

appears from hence, that *Chap.* 13. *v.* 23. he intends and promiſeth a Journey with *Timothy*, which had he been a Priſoner, and not in his own power, is not reaſonable to think he would have done: 'Tis likewiſe very probable to be written before the ſharpeſt and moſt violent Perſecutions fell upon the believing *Jews*; before the ſlaughter *Herod* made at the inſtance of the *Jews* of St. *James* and thoſe at *Jeruſalem*, becauſe he tells them in this Epiſtle, they had not yet reſiſted unto Blood: and 'tis very evident to be writ, and to be well known to the *Jews*, before St. *Peter* wrote his ſecond Epiſtle, for therein he ſeems very plainly to refer to this Epiſtle; and if ſo, then 'tis plain alſo beyond denial the Author of it was St. *Paul*: *And Account* [ſays he] *that the long ſuffering of our Lord is ſalvation, even as our beloved brother Paul alſo according to the wiſdom given unto him hath written unto you.* Now 'tis well known St. *Paul* writ no other Epiſtle to the *Jews*, but only this, and that St. *Peter* refers particularly to this, his next words ſeem to infer, *As alſo in all his Epiſtles ſpeaking in them of theſe things*: as if he ſhould have ſaid, Do you *Jews*, whoſe fatal day is coming, and near at hand, account Chriſt's long ſuffering to be ſalvation, according as *Paul*, by a Divine Wiſdom given to him, has written to you, in an Epiſtle of his, particularly directed to you, and has alſo in all his other Epiſtles unto the *Gentiles*, generally diſcourſed of this matter, in which there are *ſome things hard to be underſtood.*

This Epiſtle is directed to the Believing *Hebrews*, who of all the Converts of the Apoſtles Miniſtry, and the firſt Age of the Church, were

in the greateſt danger of relapſes, and needed the ſtrongeſt and moſt renewed ſupports, and that upon ſeveral accounts.

Firſt, Becauſe the Religion they left, was in its original of God's own inſtitution, and moſt ſtrongly founded upon the higheſt Divine Evidences, and practiſed by their Fore-fathers for a ſucceſſion of many Ages and Generations, with ſingular Atteſtations of God's Preſence and Bleſſing, above all the Nations of the Earth; the remembrance of which being ſtrenuouſly preſſed upon them, [as no doubt it was] by their Brethren of the Circumciſion, might often occaſion them to look back, and meditate a retreat from the Chriſtian Doctrine.

Secondly, To be embodied with the *Gentiles*, and the Uncircumciſion, as by the Goſpel they were to be, and coaleſs with them into one Church ſtate, was a thing to which they were born and bred, and every way inur'd, to the greateſt antipathy and oppoſition.

And, Thirdly, Becauſe the Perſecutions they met with, were generally more grievous and preſſing, and leſs tolerable, than what any Chriſtians of that Age encounter'd withal, none embraced the Chriſtian Profeſſion upon greater peril than they, the whole Body of the *Jews* being enraged much more againſt ſuch, than againſt the *Gentil* Believers, and in what place ſoever they met with any of the *Jewiſh* Converts, their buſineſs was to heat the Furnace of Perſecution ſeven times hotter, as appears evidently where ever they went, in the caſe of all the Apoſtles, and particularly of Saint *Paul*.

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As no man beſides that Bleſſed Apoſtle, none of thoſe Divine Embaſſadors God at any time employed to treat with the World, were ever ſo honored, as to be called up into the third Heavens, and receive their Inſtructions immediately from thence, ſo no man could have a greater Province upon his hand, nor a weightier Task to perform, as God himſelf told *Ananias* in the 9th of the *Acts*: *He is a choſen veſſel unto me to bear my Name before the Gentils and kings and the children of Iſrael.*

Firſt, The Apoſtleſhip of the Uncircumciſion, and by the Miniſtry thereof, obliged to depoſe all the Gods of the Nations, and engage in their utter ſubverſion, and to clear the World from that Miſt of Darkneſs they had been ſo long hoodwink'd withal, and that Religious Rubbiſh they had ſo long lain under.

Secondly, And which he found the more difficult Task, to bring the Circumciſion, his Brethren according to the fleſh, the *Jews*, to a twofold aſſent; firſt, to behold Jeſus of *Nazareth*, whom they had crucified as the true Meſſiah, to look unto this Jeſus as the Author and Finiſher of all Salvation, that great and only Sacrifice intended from the beginning, to make the Attonement between God and Man, and once to be offer'd up in the end of the World to that purpoſe, that according to all the Predictions of *Moſes* and the Prophets, this Jeſus the Son of *Mary* born at *Bethlem*, was exactly the Perſon that was by himſelf to compleat the Work of Man's Redemption, and that in perſuance of thoſe Predictions, by offering up himſelf to God upon the Croſs he actually had done it; which two things

by the way, made the difference between the Baptiſm of *John* the Baptiſt, and that of Chriſt and the Apoſtles after the Reſurrection; the Baptiſm of *John* the Baptiſt was, to initiate men into this belief, that that ſame Jeſus of *Nazareth* whom he pointed them unto, [for he pointed to the very perſon, whom all the Prophets before had but at large foretold; and therefore our Saviour ſays he exceeded all the Prophets that went before him, and was more than a Prophet] and they beheld Preaching and working of Miracles, and going about doing Good, was the true Meſſiah foretold from the beginning, the very individual Perſon that was to redeem and ſave the World, and therefore in the 7th of *Luke*, v. 29. *they that were baptized with his Baptiſm* are ſaid *to juſtifie God*, by believing his Teſtimony concerning the Meſſiah. The Baptiſm of Chriſt and the Apoſtles after the Reſurrection, [for the Apoſtles baptized with *John*'s Baptiſm before] was to initiate men into this belief, that that ſame Jeſus that was to do it, actually had done it, by his Death, Sufferings and Reſurrection, and ſo was enter'd into his mediatory Dominion.

Secondly, To bring the *Jews* to aſſent to this as a certain and undoubted verity, that *Shiloh* being actually come, there would of neceſſity follow a change of the whole ſtate of Religion, a new œconomy would enſue, the times of reformation being come, all things were to become new, and a Temporal Reign of the Meſſiah upon the *Moſaical* Policy [which they thought unalterable] in the Land of *Paleſtine*, was an abſolute Dream and Deluſion: And although this Apoſtle had in many other of his Epiſtles confuted ſeveral

ral of their chief Doctrines, and battered down many of their chiefeſt and ſtrongeſt Forts, as they were made uſe of to ſtand in oppoſition to Chriſt, and fence out the Goſpel, as that touching Juſtification by Works, and thoſe concerning the true uſe of Circumciſion and all the *Moſaical* Ceremonies; yet in this he very particularly lays the Ax to the Root of the Tree, and the deſign of the whole Epiſtle is to ſuperſede the Law by the Goſpel, to place Chriſt in the room of *Moſes*, and to make the Law ſpeak out plain its own natural and genuine uſe and deſignment, and that in the very nature of it; it was no longer to continue, then until the times of Reformation, being but *a ſhadow of good things to come*, but not the very image of the things themſelves: And in the doing of this, he accommodates himſelf chiefly to them of the Circumciſion, for thoſe he well knew would with the greateſt difficulty become Proſelites to this Doctrin, and the Methods by which he begins, and by which he proceeds throughout this whole *Epiſtle* in order to this matter, are of admirable conſideration to the Church in all ſucceeding Ages.

Upon two things the ſtreſs of his whole Diſcourſe ſeems to be chiefly and principally laid, Firſt, In reſpect of the Perſon that publiſheth and delivers the Goſpel: And, Secondly, In reſpect of the Nature and ſuper-exceeding Excellency of the Doctrine publiſhed and delivered, the Goſpel in the very kind and conſtitution of it, utterly exceeding all the Diſpenſations of God that ever preceded it, being the very natural, genuine and proper Iſſue and Product of them, all Divine Revelations ſince the World began tended to Chriſt and the Goſpel as their ultimate End and Center.

Although God had by ſundry Ways, and by divers Perſons, both Angels and Men, at ſeveral times, diſtinctly declared his Mind to the World, yet he never before ſpake by his Son, this is the Memorial of the Goſpel throughout all Generations, that *it was firſt publiſhed by the Lord, and after confirmed by thoſe that heard him:* it came firſt from the Oracle of his Sacred Mouth, and was ſanctified by his moſt Bleſſed Lips, and upon that account well may it be called, as it is, in the 1ſt of *Timothy*, *The glorious Goſpel of the bleſſed God.*

'Tis true, that all former Divine Revelations brought to us either by the Miniſtry of Angels, or Men, were the Voice of God, and had him for their Author; but herein lyes the peculiarity of the Goſpel Glory above them all, that now he ſpeaks to us without any intermediate Inſtrument, perſonally Himſelf in his Son, he comes Himſelf from Heaven, Tabernacles in Humane Fleſh, becomes *Emanuel*, converſeth with us, and ſpeaks Face to Face with us in our own Nature. Let us with an Holy Aſtoniſhment [as *Moſes* ſaid in another caſe] turn aſide and view this great Sight, and cry out with the *Pſalmiſt* in Holy Admiration, *Lord, what is man, that thou art mindful of him, and the ſon of man, that thou ſhouldeſt ſo viſit him:* and conſider deeply what infinite condeſcention was this, that when nothing elſe would ſerve to recover the loſt World, God comes from Heaven himſelf, to treat with us about our recovery; ſo that no man can now reaſonably ſay, who ſhall aſcend into Heaven to inſtruct us from thence, or who ſhall fetch Divine Knowledge beneath from the Deeps, for all that

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we need to know, and all that we can know, is brought home to our Dores, is put into our Hearts, and into our Mouths, by God himſelf in the faſhion of a Man, and like to us in all things, ſin only excepted.

Two things the Apoſtle ſeems to inſinuate, in his very firſt entrance and the beginning of this Epiſtle: *God who at ſundry times and divers manners ſpake in time paſt unto the fathers, by the prophets, hath in theſe laſt days ſpoken to us by his Son:* Firſt, That it was the ſame God that ſpake now, that ſpake before by *Moſes* and the Prophets, and ſo prevents their taking prejudice againſt the Goſpel, as if it came from any other hand than the God of *Iſrael*, or were built upon any other Foundation than *Moſes* and the Prophets.

And, Secondly, That God ſpeaking now by his Son, we may reaſonably expect to hear more than ever was yet known, and all that we are like ever to know by way of Revelation from above; ſuch a Perſon as He, may well be ſuppoſed to bring down all God's Errand to the World at once, he has none greater to ſend by; and upon that account it is, that the Goſpel times are called in Scripture, *the laſt times*, becauſe no more Revelation is to be expected.

If we conſider Chriſt as he is God, he is exalted far above all Heavens, and beyond all reach of Compariſons; if we conſider him in that conjunction as he was Man, even in that ſtate he is Heir of all things; he is the Firſtborn of every creature, and in all things has the pre-eminence; he exceeds the nobleſt of creatures, the Angels, thoſe glorious Spirits, who in their very make and conſtitution were neareſt of kin

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of all others to their Creator, and are called *Elohim*, a ſort of Gods; for God never ſaid unto any of them, *thou art my Son, this day* [ſpeaking both of Chriſt's Incarnation and Reſurrection] *have I begotten thee*: but at the Son's firſt arrival in the World, to give an eternal Inſtance of his Divinity, he commands all the Angels of God to worſhip him, and to worſhip him with the greateſt Proſtration and Adoration imaginable; for ſo the word προσκυνησατωσαν, uſed upon this occaſion, intimates. That the Apoſtle ſhould treat ſo much, when he is dealing with the *Jews*, of the Preference of Chriſt above the Angels, we may well conceive, when we conſider, that he himſelf in this Epiſtle declares, that the Law was the Word ſpoken by the Angels, and *Gal.* 3. ſays, that *it was ordained by angels, in the hand of a mediator*; not as if this were to be taken, as *Grotius* and ſome learned men have conceived, that the Law upon Mount *Sinai* was originally given forth by a created Angel there, for it was moſt certainly publiſhed authoritatively by God himſelf there preſent; nor is it any where ſaid to be originally given forth by Angels, but to be ſpoken by them, and given forth by their Manage and Miniſtry: In the 68th *Pſalm*, we are told, *The chariots of God are twenty thouſand, even thouſands of thouſands, the Lord is among them, as in Sinai*: by which 'tis evident enough, the glorious and eternal *Jehovah* was there perſonally preſent, after a very peculiar and eminent manner: And in *Stephen*'s laſt Sermon, he tells the *Jews*, in that Hiſtorical Recapitulation of their whole Affairs, that they had received the Law by the *diſpoſition of Angels, and had not kept it*. So that the meaning

ing is, the delivery of the Law was by the Miniſtration of Angels, and their ordering of things upon Mount *Sinai*, though it was uttered by God himſelf; but the delivery of the Goſpel is ſingly by the Miniſtry of the Son of God in perſon: And when we are told the Law was the Word *ſpoken by Angels, and that it was ordained by Angels*, it is in this ſenſe, and no other to be underſtood; and well may it be ſo ſtiled, if we reflect upon theſe ſeveral things:

1*ſt*, The whole heavenly Hoaſt of Angels, thoſe glorious Guards of Spirits, that attend the Eternal *Jehovah*, were all there preſent in a ſolemn and particular manner, (ſuch as we no where elſe read of) in their courſes, and order, to execute what their Supream Lord came about, and beholding with wonder and admiration, the Wiſdom of the Supream Legiſlator, in giving forth thoſe wiſe Laws to the World, upon which the legal Diſpenſation was chiefly founded; which was the reaſon, perhaps, made them ſo earneſt afterwards, to look down into the Goſpel Diſpenſation, [having ſeen ſo much of the legal, and been ſuch Actors in it] and behold the glory of that, for by it the Apoſtle tells us expreſly, *the manifold wiſdom of God is made known unto them*; and by beholding the ſecond Perſon incarnate, they ſaw ſomewhat more of Heaven upon Earth, then they could ſee in Heaven it ſelf.

2*dly*, It was by the Miniſtry of Angels that thoſe prodigious Terrors were effected, by which the People were ſo aw'd, and taught to reverence the Law, God raiſed by them the Smoak, and the Fire, at Mount *Sinai*.

3*dly*, It was they that ſhook and rent the Rock.

4*ly*,

4thly, It was they that ſounded the Trumpet:

And, *5thly*, [from the conſideration of which the great Emphaſis of the Apoſtle's Speech chiefly ariſeth] 'twas they framed and effected the articulate Voices and Words from God, by which he ſpake to the People, and by which the Law was conveyed to their Ears, that is, the Angels received the Law from God's Mouth, and uttered it by Sounds and Expreſſions to the People, and thereby became ſo the publiſhers of the Law, as that it is truly and very properly called *the word ſpoken by Angels:* and may be very ſignificantly ſaid, to be ordained by Angels in the hand of a Mediator.

'Twill be a thing in its nature moſt inſtructing, and full of the greateſt ſpiritual delight and ſatisfaction, to conſider over the Apoſtles firſt Point, thoſe glorious Excellencies of Chriſt that are appertainant unto him, by which he hath the preference of all that went before him, and by which he is infinitely exalted beyond what ever can poſſibly ſucceed him; and therefore a Revelation made, and a Religion ſetled by him, muſt needs, with the ſupreameſt Authority, command our utmoſt obedience.

Firſt he informs us, of two tranſcendent, ſupereminent and unparalled Qualifications of this glorious Perſon by whom God now ſpeaks; firſt, that he hath appointed him Heir of all things; and, ſecondly, that by him, he made the Worlds. The firſt of theſe relates chiefly to his Aſſumption of the Humanity, and as he is Man, this is an eternal ſtatute of the Trinity, that the ſecond Perſon humbling himſelf to become Man, and

and assuming the Humane Nature to the Divine, as he was Man, should be Heir of the whole Creation, and inherit as a Prince and a Saviour all created Supremacy and Glory, and therefore he himself often affirms in St. *John*, that *all authority and judgment is given unto him*, upon this very account, because he is the *Son of Man*, [a Title only given to him in Scripture by himself and by no other, and another expression of the *Seed of the Woman*] that very Humane Nature that look'd so meanly, and was such a stumbling-block to the Faith of the *Jews*, and the Philosophy of the *Gentils*, had annexed unto it, the Lordship and Dominion of all, this could not simply belong to the Humane Nature in it self, but was by Divine Ordination of the Father, by him of whom the whole Family in Heaven and Earth is named; and therefore the Apostle saith, that *God has appointed him heir of all things*, and by this insinuates to the *Jews*, that if he were Heir of all things, then has he power in the Church to alter and settle what Religion he pleaseth, dispose of their Ecclesiastick Fabrick as he thought good, and that if they did intend to keep those eminent and peculiar Priviledges they had above the rest of the World, they must own him, and enjoy all from him, and under him, because God has ordained him Heir of all things.

But the second is that I shall chiefly insist on, by which the Apostle inculcates his Divinity, *that by him God made the worlds*; this is a discovery that at first view seems rather to stupifie and amuse [the Object so far exceeding the Faculty] than any way to encourage us to contemplate, or enquire, or farther to think over this matter,

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nor can any one Meditation about it be drawn from any other Topick, than pure Revelation; this is a great Oracle let fall from Heaven for the inſtruction of the Church, and we muſt with all humble and thankful adoration, enquire how far the Holy Ghoſt has inform'd us in this matter, and not farther gaze, leſt we loſe our ſelves in vain, fruitleſs and unbecoming Speculations.

By whom alſo he made the worlds. By the Worlds, is not meant as ſome have conceived, ſeveral Succeſſions of the ſame World, but 'tis meant in the ſenſe the *Jews* took the word, to whom the Apoſtle accommodates himſelf, and they reckoned upon three Worlds, that above, of Angels and Spirits; that beneath them, of Sun, Moon and Stars; and this inferior World in which we converſe: the Apoſtles drift is to ſhew, that what was any where created, was created and made by him, and that according to St. *John, without him was nothing made that was made*; and this appears to be his meaning from *Col.* 1. 16. *For by him were all things created, that are in heaven, and that are in earth, viſible and inviſible.*

[*By whom*] not as a created inſtrument any way inferior to himſelf, ſo it cannot be taken, for we are told by St. *John*, that the *word by which all things were made, was in the beginning with God, and was God*, but by him as his own eternal Word, Wiſdom, and Power; that is to ſay, the making of the World was an act peculiar to the ſecond Perſon in the Trinity, and the whole Deity in making the World, acted by the ſecond Perſon, for 'tis not ſaid abſolutely, that Chriſt made the World, but God by him; which notifies to us the order of working in the Trinity, and

and the distinct subsistence and operations of the persons, and not bare instrumentality: True it is, that the act of each Person in the Trinity is in some sense the act of all the three, yet by the Trinity a threefold Record is said to be born in Heaven, and distinct acts are applied to each of the three, and God does appear to us under distinct actings in the same eternal and blessed Essence by that threefold Record.

To make this deep and important Point as plain and overt as we can, the best way is to view over those Scriptures where the Holy Ghost treats most expresly touching this matter; St. *John* begins his Gospel with a great discovery of it, *In the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made.* The Apostle's design in this Gospel, is evidently to begin it with the Divinity and Godhead of Christ, as the rest had begun theirs with the Original and History of his Humanity and Incarnation; and this Declaration of his Divinity must needs be very short, for no man can write a History of God, or make any Narrative of his Eternal Existence, the Apostle therefore in a few words tells us all that was needful and proper to be told about his Divinity, and all that could be known about the Man Christ Jesus, as he was God, *In the beginning was the word, and the word was with God, and the word was God.* [*In the beginning*] 'tis an alluſion to what *Moses* says about the Creation, *In the beginning God made the heavens and the earth*; that is, before any thing created was extant; and so here St. *John* says, *In the*

the beginning was the word, that is, Chriſt was extant when all things elſe began; and ſo he was, and was in being before them, and did not then begin to be; he was before time, or any thing that was created had a beginning, 'tis in a ſhort way to expreſs him eternal, the expreſſion [that he was] is evidently taken out of the 8th Chapter of *Proverbs*, from the 23d to the 31ſt Verſe, where the *Word* St. *John* ſpeaks of, is repreſented as preſent with God in all the Buſineſs that relates to this World, and principally and eſpecially in the work of Redemption, *The Lord poſſeſſed me in the beginning of his way, before his works of old, I was ſet up from everlaſting, from the beginning, or ever the earth was, when there was no depths I was brought forth, when there was no fountains abounding with water*; and in the 30th Verſe, *Then I was with him, as one brought up with him, and I was daily his delight, rejoycing always before him, rejoycing in the habitable parts of this Earth, and my delights were with the ſons of men*; of which we can conceive no more, but that God's Works being known unto him and preſent with him from all eternity, *the Word* the ſecond Perſon in the Trinity, by whom they were to be made, managed, and finally diſpoſed, was with him in that particular concern and relation from all eternity, and God took the ſame complacency in them, as if they had been actually in being; the Apoſtle's words are a plain Syllogiſm, Chriſt was in the beginning, not created, but exiſting before all created beings, *And was*; and if you ask where he was, he was with God, and therefore muſt needs be God, upon theſe premiſes, that Chriſt was before all, and was with God. It may be undeniably con-

concluded, he was God, for nothing but God, could precede all beginning, and creation, and exiſt with himſelf.

[*Was the Word.*] The Reaſons why the Apoſtle chuſeth to expreſs Chriſt when he writes of his Divinity by the name of the *Word*, ſeem to be two, and they both reſult from that other undeniable evidence he gives of his Divinity, that he was not only before the World with God, but that the World was actually made by him, and that without him nothing was made that was made: The firſt reaſon of his being called the Word, is becauſe words are the expreſs Image of Ourſelves, of our Wiſdom, Councels, and Will, and ſo was Chriſt the very expreſs Image of God, the Deity in that work of creation utter'd and expreſs'd it ſelf in its eternal Wiſdom, Councels and Will, by the ſecond Perſon, as the voice of all the three, and ſo he is called the *Word*. Secondly, He is called the *Word* with particular reference to the Hiſtory *Moſes* gives us of the manner of Creation; the Creatures were all originally framed by God's ſpeaking, for ſays he, *God ſaid* of every thing, *let it be, and it was*; he ſaid, *let there be light, and it was ſo.* The *Pſalmiſt* ſpeaking of the Creation expreſſeth it thus, *He ſpake, and it was done, he commanded, and it ſtood faſt*, Pſal. 33. 9. God ſpake, and the Creation was effected; the method of it is ſo repreſented, and it being performed by the ſecond Perſon, and God ſpeaking ſolely by him, he is thence called the Word. And this ſeems to be all the knowledge we can attain to about this deep and profound Expreſ-

ſion, and we muſt know withal, that the Expreſſion is metaphorical, and ſuted to our frame and capacity.

In the firſt of the *Coloſſians*, from the 15th Verſe to the 19th, we find the Apoſtle's expreſſion very full in this matter, who is [ſays he] *the image of the inviſible God, and the firſt-born of every creature; for by him were all things created, which are in heaven, and that are in earth, whether they be thrones or dominions, or principalities or powers, all things were created by him, and for him: And he is before all things, and by him all things conſiſt, and he is the head of the body, the church, who is the beginning and firſt-born from the dead, that in [or among] all things he might have the pre-eminence.* In the 15th Verſe the Apoſtle lays down theſe two deep and grand fundamental Truths: Firſt, That he is *the image of the inviſible God*, the ſame that he affirms in the firſt of this Epiſtle to the *Hebrews*, *That he is the brightneſs of his glory, and the expreſs image of his perſon:* And, Secondly, *That he is the firſt-born of every creature.* The Apoſtle's meaning in the firſt of theſe, in both Texts, is principally to aſſert and prove the Divinity of Chriſt appearing in the faſhion of a Man, and to give us to underſtand, that the ſecond Perſon in the Deity united unto the Humanity, though he be ſo diſtinct from the Father, as that the Father and he bear a diſtinct and twofold Record, yet he is eſſentially God, and has all the Qualifications of the Deity appurtenant unto him, he is the brightneſs of his Father's glory. Now his glory is the radiation of his excellency, and Chriſt be-

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ing the brightneſs of his glory, is the perfection of his glory, and ſo an eſſential part of his being, and in that conjunction of God and Man wherein he is viſible, he is the very Image of the inviſible God, and repreſents the inacceſſible and inviſible Deity unto us, [the great thing the Wiſdom and Philoſophy both of *Jews* and *Gentiles* ſtumbled at] and renders it the object of our knowledge, our delight, our communion, and unutterable ſatisfaction: the Humane and Divine Nature being united in one perſon, and making and conſtituting but one Perſon, he that ſees what is viſible and can be ſeen in that Perſon, is ſaid and truly ſo to ſee that Perſon, as he that ſees a Man, is truly ſaid to ſee the whole Man, though he do not actually ſee the Soul of that Man, nor diſtinctly and particularly the Underſtanding, Will and Affections of which that Man is conſtituted, but by their effects in corporeal Operations, the Deity was as viſible in the Humane Perſon of Chriſt, as the Soul is in the Fabrick of any Man we converſe with; and in this ſenſe our Saviour himſelf ſays, he that ſeen him hath ſeen the Father, by the Effects, and his Mighty Operations; he that ſees that Perſon where the fulneſs of the Godhead dwells bodily, has ſeen God himſelf, that is, has ſeen that expreſs viſible Image of his Perſon, ſet forth for us to converſe with him by, and through which the Godhead acts and ſhews it ſelf by its omnipotent effects, according to that of St. *John*, *No man hath ſeen God at any time, the only begotten ſon in the boſom of the father he declares him*; that

is, the Humane Nature of Chriſt united to the Deity, is that Image whereby God is pleas'd to reveal and manifeſt himſelf to us, and all that is acted in, by, and through that Image, is the Actings of God.

Secondly, The Apoſtle ſays he is the firſt-born of every creature, by which the Apoſtle no way refers to the order of time in which things were made, but his meaning is, that his Humane Nature in that conjunction with the Divine, has the preference to all Humane Beings, God has given him the right of Primogeniture, and the Dominion appurtenant to the Firſt-born, and made him Heir of all things, as he is ſaid in the 89th *Pſalm* to *make David his firſt-born, higher than all the kings of the earth*, not by any priority of Time, nor by vertue of that Dominion he had in *Paleſtine*, but as he was a Type and Repreſentation of Chriſt, who is King of Kings and Lord of Lords, God has made the Man Chriſt Jeſus Lord of the whole Creation, and given him the precedence of all things in Heaven and Earth; St. *Peter* tells us, *he is gone into heaven, angels, and authorities, and powers being made ſubject unto him*: and this as being his Firſt-born from all Eternity in purpoſe, and as our Saviour ſtiles himſelf, the Beginning of the creation of God, he decreeing from everlaſting, that all that ſhould be created, ſhould be created by him, and not only ſo, but *for him*, and be entirely his property, as he was the bleſſed Mediator God and Man in one perſon: In a word, he is the Firſt-born amongſt the Elect, they are all choſen in him, the eldeſt

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Brother in the Family of God, whereunto is annex'd the Dominion and Power over the whole Creation, whence he is called the First-born of every Creature.

What is more briefly expreſſed by St. *John*, that all was created by him that was created, and what is in few words ſaid in this Epiſtle, that by him God made the Worlds, is here enlarged by the Apoſtle into particulars, ſhewing that all Creatures both in Heaven and Earth, *whether they be thrones, or dominions, or principalities, or powers,* they were all made by him, the Apoſtle inſtanceth in the nobleſt and higheſt ſort of Creatures as comprehenſive of all the reſt, even all the Supream Rulers and Governours amongſt Angels and Men, all were created by him, and for him, and he is before all things, and by him all things conſiſt, as their Maker he muſt needs precede them, and by whom they were originally created, by him they muſt needs live, move, and have their being.

And as he is the Sourſe of all Natural Creation, ſo he is the Spring of the New Creature, and of all Spiritual Life, being called in the 18th Verſe, *the head of his body, the church, the firſt-born from the dead:* he that firſt roſe himſelf as victorious over the Grave, and by whoſe influence, as an effect of that Victory, all others ſhall riſe, that in both the Creations, both Natural and Spiritual, in the whole concerns of this World and the next, he might have the pre-eminence, *for it pleaſed the father, that in him ſhould all fulneſs dwell,* that that bleſſed Perſon, our Saviour and Mediator, ſhould be as full of

perfection and as glorious as all the glory of Heaven and Earth created and uncreated could poſſibly make him.

The moſt material difficulty that ſeems to reſult from theſe Illuminations, the Holy Ghoſt has been pleaſed to give us in Scripture touching theſe matters, is this, If the Divinity and the Humanity in that conjunction, conſtitute but one intire perſon, how can ſo much be properly and diſtinctly aſcribed to Chriſt as Man, all things muſt needs belong to him as God; but the Holy Ghoſt makes them appurtenant to him as Man: the Reaſons of which ſeem moſt probably to be theſe,

Firſt, To Honour and Recommend to the World, that Humane Nature Chriſt debaſed himſelf to aſſume, that becauſe he in that Nature performed the Work of the Mediator, and all the ſuffering part lay upon that; therefore God has highly exalted it above all created things.

Secondly, Becauſe all the additional Glory that accrued unto Chriſt by vertue of his performance of the Law of his Mediatorſhip, muſt needs fall upon his Humanity, for there could be no addition made, nor nothing accrue cumulative to his Divinity, nothing could be added to him as God, and therefore 'tis attributed to him as Man.

Thirdly, The Conſtitution of Chriſt as he appeared viſibly to the World, and wherein he acted all, *was Man*, the Propheſies and Promiſes that preceded him pointed to him as Man, the Humanity was the Temple of the Deity,

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in the Humanity he ſuffered, died, and roſe again, and performed all his Mediatory Work, 'twas all promiſed and deſigned to be performed by a Man, viſibly, and Humane more, though acted by the ſecond Perſon in the Deity; and therefore all the Glory is attributed in Scripture to his Humane part, without which the Work of Redemption could not have been effected; ſo we have it in the 5th of *John*, all Authority is there ſaid by Chriſt himſelf to be given to him, *Becauſe he is the ſon of man*; which Expreſſion I take to relate to his Office, as Mediator, which he could not have performed had he not been Man; and ſo the ſenſe of it is this, that becauſe Chriſt is the true Seed of the Woman, that real Son of Man propheſied of by the Prophet *Daniel*, by whom the World is to be redeemed and ſaved; therefore all the Supremacy and Authority appurtenant to that Office, by God's ordination, belongs to him.

From what hath been diſcourſed upon this Argument, that the Lord Jeſus Chriſt is he by whom all things were originally created, we may arrive at a twofold concluſion, and ſafely eſtabliſh theſe two moſt important Truths.

Firſt, That the Foundation of all God's Deſigns and his Eternal Councels and Purpoſes, touching Angels and Men, and the whole that was made by him, was laid in his creation of all by the ſecond Perſon in the Trinity.

And, Secondly, That all the Works of the firſt Creation, were ſo framed and made, that they might lye in a direct ſubſerviency to the new Creation, and the manifeſtation of God's

infinite Grace in redeeming and ſaving the World by the ſecond Perſon becoming Man and incarnate.

I ſhall apply my ſelf chiefly to the former of theſe: Our diſcovery of this Matter is a *parte poſt*, no Man was converſant with God's Councels from everlaſting, all Men are eternally ſilenced with God's Queſtion and Demand to *Job*, he may ſay to all, as he ſaid to him, *Where were ye when I laid the foundations of the earth?* where were the Councels of your Hearts? where were your Thoughts and Contrivances then? ye were ſo far from inſtructing or aſſiſting the Almighty, that ye were not in being, nor knew any thing what he was about to do; what we know therefore, is what God is pleaſed ſince to reveal to us, and from the providential future effects which our eyes behold, from both which we are plentifully inſtructed herein; *Moſes* indeed in his Writings is ſilent about this matter, the full Relation of it was reſerved for the Days of the Goſpel, when it came to be known how, and by whom, the World was to be redeemed, then we are more particularly told how, and by whom it was made, the bleſſed Perſon of our Lord Jeſus Chriſt is repreſented to us, as the *Alpha* and *Omega* of all, the Beginning and the Ending of the Creation of God, in whom there is a recapitulation of the whole, God deſigning after things were ſcatter'd, diſorder'd and loſt by ſin, ἀνακεφαλαιώσασθαι, to bring all, *Jews* and *Gentiles*, Angels and Men, the whole Creation into one Head, and under one Rule in him, as the Apoſtle expreſſeth

ſeth it in the firſt of the *Epheſians, that he might gather together in one, all things in Chriſt, both which are in heaven, and which are on earth, even in him:* and ſo as God was pleaſed to make all by him, he recovers all back again through him, and under him.

In diſcourſing this deep and myſterious Point, what ever advance is made towards the right underſtanding of it, be it never ſo ſmall, the deſign ought to be in every ſtep that is taken, to do it with perſpicuity and evidence, that ſo it may not be rendred a Notion obſcure and uſeleſs, but a Truth wherein the comfort, ſatisfaction, and intereſt of every Chriſtian may appear much concerned.

And in order to this, I will take a diſtinct and threefold Conſideration of all the Works of God's Hands: 1*ſt*, Of the Angels; 2*ly*, Of Mankind; 3*ly*, Of all the reſt of the Creatures.

Two things are eminently and principally to be conſidered about the Creation of the Angels; 1*ſt*, That they were ſo made, that ſome of them might apoſtatize and fall, and that others of them ſhould keep their firſt and original ſtation: 2*ly*, That all of them ſhould be under the Lordſhip and Dominion of Chriſt, as the great Recoverer of Mankind, and the Mediator and Head of the Church, *Moſes* in his Hiſtory of the Creation gives us no account of the Angels, nor does the New Teſtament inform us any thing of the manner of their Creation; ſo that when they were made, in what part of the ſix days, or how, whether of pre-

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exiſting Matter, or as the Soul of Man and other parts of the Creation, without any ſuch pre-exiſting Matter, and whether when made, they had all an equal viſion and fruition of God [becauſe it ſeems difficult to conceive how any created Being could turn aſide from that Viſion] or whether they ſinned in God's preſence and in *foro Cœli*, becauſe their Judgment is ſo heavy and irreverſible, are things unrevealed, by the Scriptures paſſed over in ſilence, nor can they by ſearching, or any humane endeavour be found out.

The Angels that fell being of the nobleſt nature and complexion, neareſt unto God of any that he made, and of greateſt power and influence, their fall was it that firſt introduced Sin and Apoſtacy amongſt Men, and occaſioned all the Rebellion of this lower World againſt God; and upon that account we are told by St. *John*, *for this cauſe was the Son of God manifeſted, that he might deſtroy the works of the devil:* as comprehenſive of all the Apoſtaſie both of Angels and Men; and therefore it is, that they firſt fell of all other Creatures under the Lordſhip and Dominion of Chriſt as Mediator, by vertue of that declaratory Promiſe, [from which the mediatory Dominion of Chriſt bears actual date] *the ſeed of the woman ſhall bruiſe the ſerpents head.* Hence it came to paſs that the apoſtate Angels, who by the Temptations they laid before our firſt Parents and ſo early aſſaulted them withal, appeared to be of an aſpiring Temper, and not contented with that preſent ſtation, which by their firſt and original make

make they were placed in, but attempted ſomething farther, beyond thoſe bounds God by the Law of their Creation had confined them to, [which could be nothing elſe but to deifie themſelves, for God had already made them above every thing but himſelf] they fell from that glory they had received from the ſecond Perſon in the Trinity [by whom they were made] as God, into an abſolute ſubjection to him, [as his Enemies and Vaſſals] as he was Man, and by God's moſt juſt, wiſe, and holy Judgment, ſaw themſelves ſubjected to that very Nature, they ſo maliciouſly [with reſpect both to God and Man] ſought the ruine of; and the ſame Nature wonderfully aſſumed to the Divine, by the ſecond Perſon, and in that glorious and ſplendid Conjunction, the World recovered, and a Dominion eſtabliſhed over all the Rebellions, Apoſtaſies, and Declenſions, both of Angels and Men.

The Devil having been thus a Lyar and a Rebel from the beginning, and uſing all the fraudulent endeavours poſſible, to have all the Creation [to their final and utmoſt Ruine] his Aſſociates therein, and God having been pleaſed in his infinite Wiſdom and Goodneſs, to encounter all his Deſigns and Endeavours by the ſecond Perſon incarnate, whom he conſtitutes a Prince and a Saviour, and ſets him as his King upon his Holy Hill, and declares his Decree from everlaſting, to eſtabliſh his Kingdom with all Authority and Power; the World has been ever ſince under a twofold Dominion, that of Satan, and that of Chriſt; and theſe

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two Kingdoms, that of the Fallen Angels, and that of the Mediator, have ſtood in direct oppoſition, and in all Ages conteſted each other, the Conteſt grew high very early in the World, and continued ſo till the Flood; the four great Monarchies ſince have all of them been Satan's Allies and Inſtruments, and Factors for his Intereſt, not only by their multiply'd Idolatries, thereby throwing [as much as in them lay] the true God out of the World, but by their proud and inſolent defiance of him, and placing themſelves in his room upon all occaſions: To what inconceivable Inſolence and Pride were thoſe firſt *Babylonian* Monarchs arrived at? we need no other account of it, but to read what the Prophet *Eſaw* tells them, *Thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God, I will ſit alſo upon the mount of the congregation, in the ſides of the north, I will aſcend above the heighths of the clouds, I will be like the Moſt High.* The *Perſian* Monarchy, that next ſucceeded, much affected to retain and improve the Grandeur and Heighth of their Predeceſſors, and if it were poſſible to out-do them; one Inſtance they gave of that, in which they greatly prided and valued themſelves, which was to make their Laws unalterable; the Laws of the *Medes* and *Perſians* were not to be changed, as if they had arrived at once to all the Wiſdom and Foreſight of God himſelf. The folly of this inſolent Project, of this vain Exaltation of Humane Wiſdom and Power beyond its due bounds, and ſetting themſelves in the ſupreme Legiſlator's place, the Scrip-

Scripture has ſufficiently recorded to its eternal ſhame and confuſion, in one Inſtance we have of it in the Book of *Eſther*: *Ahaſuerus*, upon the Petition of *Haman*, made an Edict, that all the *Jews* in his Territories ſhould be upon a prefixed day ſlain and deſtroyed; after, upon the Petition of *Mordecai* and *Eſther*, he altered his purpoſe, and had a mind to have all the *Jews* ſaved; the firſt Law could not be altered nor reverſed by their fundamental Conſtitution, and therefore *Ahaſuerus* had no other way, but he makes another Law after the ſame form and manner that he made the former, wherein 'tis thus decreed, *The king granted the Jews which were in every city to gather themſelves together, and to ſtand for their lives, to deſtroy, to ſlay and cauſe to periſh all the power of the people and province that ſhould aſſault them, both little ones and women, and take the ſpoil of them for a prey.* By which he downright ſettles a Civil War by two unalterable Laws in the Bowels of his Dominions, and in all his Territories commands his Subjects to maſſacre and deſtroy each other, nay, even in his own Palace, for upon this ſecond Edict the *Jews* ſlew 500 Men in *Shuſan* the King's Palace. The laſt Monarchy of *Rome* had ſo far advanced Idolatry and carried on Satan's concerns, that they ranſack'd the whole Creation for Deities, and arrived to Thirty thouſand Gods, and the Emperors came to ſuch a degree of impudent Pride and Impiety, as downright to deifie themſelves; the Kingdoms and Powers of the World have lain from the beginning in his hands, and therefore 'tis ſaid upon

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the full recovery of the World, *The kingdoms of the world are become the kingdoms of our Lord and of his Christ:* the Kingdom of the Mediator has consisted but of a few, it pleasing God in his infinite Wisdom to declare the glory of that rather in quality than quantity.

This Kingdom of the fallen Angels is sometimes called in Scripture, the Kingdom of Darkness, and sometimes the Kingdom of Satan, and he is himself sometimes called the Prince of this World, and the Prince of the Power of the Air, that old Serpent the Devil and Satan which deceiveth the World; the original of it was Apostasie and Rebellion against the Supreme Soveraign, and an endeavour to set up a Counter-Soveraignty in the creature against him, and 'tis carried on and will be till the end of his Reign, with all possible counterworking to the Kingdom of the Mediator, and all the gracious and glorious Designs and Purposes of God therein.

The chief of the fallen Angels is reckon'd the Prince of this Kingdom, and all the fallen Angels and fallen Men (unrecovered) are embodied in it as his Subjects; 'tis carried on and supported by these two things, First, A malignant Opposition to God, for his manage of the whole Affairs of the Creation by the second Person incarnate: And, Secondly, By an insatiable appetite to throw off all Bonds and Ties of Obedience to their Supreme Soveraign and Maker, and enjoy the uninterrupted possession of a lawless Life, sutable to their degenerate and apostate Inclinations. The woful state they arrive at by this

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[to let us know no Man can oppoſe God and proſper] is, Firſt, Ever to labour and endeavour with a certainty of diſappointment, for the fallen Angels know very well their purpoſes and deſigns ſhall never be accompliſhed. And, Secondly, To lye under a conſtant ſenſe of ill doing, and under guilt and terror in what ever they act: And, Thirdly, To ſtand bound over to the dreadful Juſtice of God, and be ſentenced at the Judgment-Seat by that Man whom he hath appointed, to the endleſs and utmoſt Miſery and Horror, of all which the fallen Angels and many of their adherents are ſufficiently informed.

From the beginning God has not been pleaſed to ſet himſelf at any time againſt this Kingdom of his confederate Enemies and Rebbels, by the Thunder of his Power, and as it were moſt eaſie for him to do, in a moment to grind them to Powder, but in the profound depths of his Wiſdom, [who is wonderful in councel and excellent in working] ſuffers the continuance of it for great and holy ends and purpoſes, and oppoſeth it [and will at laſt utterly ruine it] by a ſtill ſmall voice, in thoſe Methods by which the Mediator's Kingdom is to be erected, that is, the Laws of his Grace, and the mighty Influences of his Spirit; and hence it is, that in every Generation we find a continued conteſt and oppoſition between the renewed and recovered part of the World, and all apoſtate Angels and Men, God conteſting by his Grace and Spirit in the Hearts of his Servants, all the violent Aſſaults that the Powers of Darkneſs,

the whole Race of degenerate Angels or Men could bring upon them; and upon that account, has had ſome faithful Servants in all Ages, upon whoſe Fidelity and Ability in this way of Combate, he has ſtak'd down his Intereſt, and with whom he has truſted his Glory, nor can he by this Method ever fail of the Glory due to him, or by ſuch an Adventure ever come ſhort of it, for 'tis truſting his Glory with his Grace, and the one ſtands upon as ſure a foundation as the other, and both in their nature immoveable. Inſtances of this kind the Scriptures abound withal, but that which in a particular caſe ſeems the moſt eminent of them all, and moſt remarkable, is the Caſe of *Job* and the Tryal he went through.

Whoever will nicely conſider his Caſe, ſhall find it a Story of wonderful diſtinction and circumſtance, the whole Buſineſs of Religion being by conſent put upon tryal in him: *Job* was declared by God himſelf, [and Satan deny'd it not] to be the beſt Man then living, one that had not his like in all the Earth; but Satan objects unto God againſt him, and affirms, that though he was ſo eminent, and had the priority of all the Religious Party then extant, yet all his Religion was but Hypocriſie, built upon a ſecular bottom, and that if God brought him once to tryal, it would appear ſo to be, and himſelf manifeſted thereby to be a moſt notorious Hypocrite and Diſſembler: Had this in reality proved true, Satan had carried his point, for it had been an undeniable evidence, that God had had no faithful Servants, nor had there been

been any ſuch thing as true and ſincere Piety and Religion in the World; for if the very beſt of all Men proved upon tryal but a rotten falſe-hearted Hypocrite, the conſequence had been very plain, that all the reſt of the ſame profeſſion muſt needs have been much more ſo: The tryal proceeds with all the poſſible advantage Satan could wiſh to obtain his end, and he is permitted to go to the utmoſt extent of all the Artifices he had, in order to ſtir up and provoke in *Job*, all the exorbitant Paſſions, unruly Ferments, and irreligious profane Workings that belong to Humane Nature, and uſually appear upon ſuch occaſions, in order to bring him to calumniate Providence, and even reproach God himſelf:

1*ſt*, By Afflicting his Body; 2*ly*, By Ruining his Eſtate; And, 3*ly*, By laying him, as to his preſent ſtate and condition, under the ſharpeſt Judgments and ſevereſt Cenſures of his beſt and moſt devout Friends; yet for all this, and all that Satan could do by himſelf or his Agents, yet the Grace of Sincerity [the main thing Satan ſtruck at] carried him triumphantly through all, to the utter confuſion of Satan and all his malicious Charges againſt him; ſuch a Sincerity he appeared to have as is the Badge of God's *Iſrael*, and that Mark whereby the Lord knows thoſe that are his: *Job* indeed diſcovered much Weakneſs, and manifold Infirmities, [which belong to the beſt Servants God has, ſo gracious is he in his acceptance of them] but that was in no ſort the Point under queſtion, whether *Job* were a Man of Infirmi-

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ties or no, but the Matter put upon tryal was, whether *Job* was an Hypocrite or no, and in the main of his ſtate and condition one under allegiance to Satan, or a true and faithful Subject and Servant to God, and that was by the carriage of the whole buſineſs clearly determined againſt Satan, by *Job*'s perfect and intire Submiſſion unto God, [ſo far was he from Curſing him to his Face] and total Reſignation of himſelf to him in a way of truſt and affiance, though he ſhould proceed to kill him, and juſtifying of himſelf to the utmoſt in his Sincerity, and keeping his Integrity throughout his whole Exerciſe and Tryal clear and untainted to the very laſt, and rancountering Satan's Accuſation with that holy ſubmiſſion in the very heighth of his Agony, when the News of all his Misfortunes at once came upon him, *The Lord giveth, and the Lord taketh, and bleſſed be the Name of the Lord*; than which Expreſſion nothing could more poſitively and expreſly confute all the Charges and Accuſations Satan brought againſt him, for he declared quite contrary to Satan's ſuggeſtions, ſo far was he from Curſing God to his Face, and therefore the Holy Ghoſt immediately records the Victory on *Job*'s ſide in the next Verſe, *In all this Job ſinned not, nor charged God fooliſhly.*

But the greateſt, moſt general, and moſt powerful Conteſt, that ever happened between the Strength and Force of theſe Kingdoms, appears to be the laſt of all, wherein Satan with all the Powers that belong to his Kingdom, will diſcover himſelf in his ſtrongeſt and utmoſt Ef-

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forts, and wherein he will at laſt periſh, this is by a ſpiritual *Babylon* reared up by him in the days of the Goſpel, and a Syſtem of Religion compoſed by him, to encounter the Mediator withal in his own way; this was the grand Infernal Project, when the Goſpel began to prevail againſt all oppoſition, and Temporal Power would ſerve the Devil's turn no longer; and herein he proves ſo ſucceſsful, as to delude and intoxicate the Nations of the Earth, and make them drunk with his Compoſitions, and to erect a ſpiritual and mighty Monarchy, now of great and long continuance, founded upon wonderful Artifice and Strength; this was the great Secret revealed of old, to that greatly beloved of God, the Prophet *Daniel*, that out of the fourth and laſt Temporal Monarchy of *Rome*, ſhould ariſe another Monarchy, upon the diſſolution of that, diverſe from all the reſt, *that ſhould mightily prevail, ſpeak great words againſt the Moſt High, wear out the ſaints, change times and laws, and continue his power until a time and times and the dividing of time:* [which is after punctually explained in Scripture to be 1260 Years, the exact time of this Monarchy's continuance] and ſhould by a mighty Power in Spirituals, reſemble the great Power the *Roman* Monarchs had in Temporals, have the ſame ſituation, and much the ſame ſubjects in Spirituals, that the other had in Temporals: This is the Popiſh Fabrick, the erecting of which is the Maſter-piece of Satan, and the greateſt Effect of the Wiſdom and Proceſs of the fallen Angels ſince they left their firſt ſtate, who have with

their utmoſt vigor employed themſelves herein; and the affirmation of this cannot ſeem ſtrange, ſince we are directly told by the Holy Ghoſt, *that the coming of the man of ſin is after the working of Satan.*

The caſe was plainly this: The Meſſiah ſo often promiſed from the beginning, in the fulneſs of time (that is, in the exact time wherein all the Predictions of his coming did concenter) comes, and aſſumes Humane Nature, compleats the work of Man's Redemption, and by one Offering for ever perfects them that are ſanctified, proclaims the Goſpel, publiſhes a new Law of Grace, and iſſues out a general Proclamation for all the World both *Jews* and *Gentiles* without exception to come in, and upon the terms of this new recovering Law to be ſaved.

Satan very ſenſibly feeling this fatal Blow, and finding his Kingdom fundamentally ſtruck at, and that unleſs ſome new Infernal Counſels were taken up, his intereſt could not longer be ſupported, turns every ſtone to invent and invalidate this gracious Deſign of God, and this glorious Kingdom of the Mediator now ſhining forth in its native luſtre and ſplendor. To deny the Fact, would have made him ridiculous, and to endeavour to ſtop the Succeſs of the Goſpel if it went on, he well knew was impoſſible; and therefore reſolves upon this Method as his laſt and only Remedy, to Plow with Chriſt's Heifer, to Erect a Religion ſeemingly founded upon the Goſpel, and extreamly like it, that yet ſhould be deſtructive to all the ends of it, and by this to ſuperſede the Goſpel it

it ſelf, and have this falſe and ſpurious counterpart taken in the room of it, this is the Papacy, a falſe dead Image of the Chriſtian Religion, animated by the ſpirit of Satan, and a thing in its nature utterly ruinous and deſtructive to it.

This Structure in Scripture is called *Babylon*, with reference to the firſt *Babel*, being like that ſet up in direct oppoſition to God, and to confront his Authority: As God is pleaſed that *Jeruſalem*, where his Worſhip and Ordinances were ſo ſolemnly ſetled, by his own appointment, ſhall keep up its Name and denominate the true Church throughout all Generations to the very end of the World, ſo he is pleaſed to ſtigmatize the Name of *Babylon*, and by it eminently and emphatically to denominate the very worſt of his Enemies until Chriſt's ſecond coming and the period of all; the Names that are given to this Eccleſiaſtical Monarchy, [for there be ſeveral others though *Babylon* be the chief] the Holy Ghoſt inſtructs us that they are ſpiritually to be underſtood, and relate to its ſpiritual and eccleſiaſtical Abominations; when 'tis called *Egypt* and *Sodom*, 'tis to ſignifie the Filth of it, and the cruel Bondage the Saints undergo there; when 'tis called and particularly denominated *Babylon*, 'tis to ſignifie its Grandeur, Tyranny, and Idolatry, all which were eminent in that Monarchy.

Although this Spiritual Monarchy ariſe out of the aſhes of the fourth and laſt Temporal Monarchy of *Rome*, yet St. *John* writing during the continuance of that Monarchy, the Holy

Ghoſt chuſeth to repreſent it by that firſt Monarchy of *Babylon*, and there ſeems to be a peculiar reſemblance between this Eccleſiaſtical Monarchy and that, and that in ſeveral things:

1*ſt*, In the continuance and time of its duration 1260 Years, being near about the time that the *Babylonian* Monarchy laſted.

2*dly*, In reſpect that all the holy and ſanctified Utenſils of the Temple were captived in *Babylon*, and there prophaned as all the Sacred Inſtitutions of the Goſpel are captived and prophaned in this Myſtical *Babylon*, how ſhamefully have the Sacraments of Baptiſm, and the Lord's Supper, and the other Holy Inſtitutions and Ordinances of the New Teſtament been prophan'd and abus'd under the Papal Reign?

3*dly*, This Eccleſiaſtical Mornarchy is ſet forth and deſcribed by that of the *Babylonian*, after a very peculiar manner, in reſpect of the ſore Perſecutions the Church meets with under both, the Holy Ghoſt makes the one typical and repreſentative of the other.

4*thly*, The *Babylonian* Monarchy was not ruined by a common Providence, but by peculiar and extraordinary Judgments; they are three times in one Chapter called the *Vengeance of his Temple.* And ſo ſhall this Papal *Babylonian* State be ruined after a peculiar manner, by the brightneſs of Chriſt's coming, and by the glory of his Power.

5*thly*, And that which I think the principal Reaſon why the Holy Ghoſt brands this Eccleſiaſtical Monarchy with the Name of *Babylon*, though it aroſe out of the Ruins of the *Roman* Mo-

Monarchy, and have its ſituation at *Rome*, is this, to keep up and maintain the Harmony and due decorum of the Viſions ſet forth in the *Revelation*, and the Repreſentations and Expreſſions thereof: Now it is plain, that in the *Revelation*, the true Church is repreſented under the Goſpel by *Jewiſh* Similitudes and Expreſſions, and the Enemies of it are repreſented in the Names of thoſe great Enemies the *Jews* had to their Church and State. The three moſt remarkable Calamities that befel the *Jews*, was firſt in *Egypt*, ſecondly in *Babylon*, and thirdly from the Outrages of *Antiochus*; and upon that account we find *Egypt* often mentioned in the *Revelations*, and the ſore Bondage and Perſecutions of the Church reckoned from thence, and in regard the *Jewiſh* Church and State, with their City and Temple, were totally ruined, and themſelves captivated by the Monarchy of *Babylon*, their conſtant and avowed Enemy, therefore the grand Enemy of Chriſt and the Goſpel, the Antichriſtian State, is called *Babylon*, and perhaps the Perſecutions and Deſolations of *Antiochus* are repreſented by *Gog* and *Magog*, when Satan ſhall be let looſe.

This Eccleſiaſtical Structure is alſo in Scripture ſtiled Antichriſtian, and the Monarchy of it Antichriſt, and that not only for the general oppoſition it makes, and the tendency it has againſt Chriſt and his Intereſt, but for this peculiar reaſon, becauſe there is a Vice Head, and a Vice Chriſt, and ſo a Falſe Chriſt ſet up in the Church; Chriſt's Place is by this Mo-

narchy notoriouſly uſurped, it being enthroned by its Head, the Man of Sin, in the Temple of God, as God, and moſt impiouſly and impudently perſonating Chriſt in all his mediatory Authority.

Satan and the reſt of his Aſſociates, having thus from the beginning declared their enmity to God, and peculiarly to the Seed of the Woman, and the Intereſt and Kingdom of Chriſt as Mediator, and purſued it in all Ages with the greateſt Rage and Malice imaginable, and having in the Antichriſtian Reign for 1260 Years, which began at the fall of the *Roman* Empire; [for the Beaſt and the ten Kings, which are the ſhivers of that Empire, are expreſly ſaid to take their Power in one hour] and St. *Paul* tells us, he that does let will let, till he be taken out of the way; which is to tell us in other words, that till the Temporal Monarchy of *Rome* fell, the Spiritual Monarchy could not be erected, I ſay, having brought their Apoſtate Practices and Principles to the utmoſt culmen and heighth they could arrive at, they will then grow ripe for deſtruction, the Judge will appear to ſtand at the door, Chriſt will bring theſe lapſed Angels and their Aſſociates to their final doom, and deſtroy them and all their contrivances *by the ſpirit of his mouth and the brightneſs of his coming*, he will at laſt come to judgment with all his Holy Angels, and according to that ancient Propheſie of *Enoch*, with all his Saints, he will come firſt in his Father's glory, to manifeſt before all, that he and the Father are one, and that the eſſen-

eſſential glory of God is his. 2*dly*, In his own glory, the glory of his mediatory Kingdom, having by his Humiliation, Suffering, Death and Reſurrection, conquered the Grave, Death, Hell, Sin and all the Effects of it, and acquired a peculiar glory to himſelf thereby: And, 3*dly*, In the glory of the Angels, who are all his Attendants, not only in the glory they received from him in their firſt creation, but the glory they have acquired through him in keeping their firſt ſtate, and the glory of all their faithful ſervice and conformity to him and his Kingdom to the end: and this honor will all the Saints then have, not only to appear with him in glory, but to ſit in judgment with him, as his myſtical body, and as part of the reward of their works that follow them, and joyn in the Sentence pronounced by him.

The firſt Sentence he pronounceth will probably be upon theſe apoſtate Spirits, who were the firſt created Rebels, and them he will doom to eternal darkneſs and miſery; and ſo theſe Angels that could not content themſelves with the glory they had in their firſt creation from the ſecond Perſon as God, come to be fatally ſentenced by him for their aſpiring Impieties as he is Man; as they were made by him, ſo were they made for him, to come under his mediatory Authority, and be finally diſpoſed by him, and with this tormenting aggravation, that he is accompanied and glorified therein by the bleſſed Angels, whoſe company they forſook, and in oppoſition to whom they have all along carried on a diſtinct intereſt, and by all

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the Saints, the whole body of the Church, which they have ſo malign'd and perſecuted ſince the World began.

So let all thine Enemies periſh, O Lord; then will it be ſaid, the Myſtery of God is finiſhed, the Spirits Influences compleated, the Mediator's Kingdom perfected and delivered up, the Wicked are gone to their own place, the Saints are all come ſafe home to their Father's Houſe, and reſt for ever: *God is all in all: Amen, Hallelujah.*

Touching the other part of the Angels, thoſe that kept their firſt ſtate, of whom the Scripture makes ſuch honourable mention, as ſometimes to call them Morning-ſtars, ſometimes Sons of God, Angels of Light, Chariots of God, his Hoaſts, his Miniſters, the Elect Angels; who with reſpect to their Nature are called Spirits; with reſpect to their Dignity, Thrones, Dominions, Principalities, and Powers; and with reſpect to their Office and Employment, Angels and miniſtring Spirits; [for Angel is a word relates to their Employment and not to their Nature,] and we find Men ſometimes in Scripture by vertue of their Offices and Employments called Angels. In the order of the *Jewiſh* Synagogues, there was one that chiefly prayed for the People and bleſſed them, and him they called the Angel of the Synagogue; and that I believe St. *John* relates to when he writes to the Angels of the ſeven Churches; how theſe, I ſay, were deſigned in a particular manner to all their future uſe, ſervice and happineſs in their creation at the firſt by the ſecond Per-

Perſon in the Trinity, will very manifeſtly appear, if we conſider, firſt, the dependance they have upon him, and, ſecondly, their ſubjection and ſerviceableneſs unto him. Firſt, Their dependance upon him: The Scripture informs us, that after the diſorder and ſcattered, confuſed, miſerable ſtate of things, that Sin had introduced and occaſioned, God was pleaſed to recapitulate and gather all together into one head, according to St. *Paul*, *Eph.* 1. 10. *That he might gather together in one all things in Chriſt, both which are in heaven and which are on earth even in him*: and erect an unalterable Kingdom wherein his Soul ſhould reſt, under the rule of the ſecond perſon incarnate, with a diſtribution of ſeveral effects of his Government ſuitable to Divine Wiſdom, Juſtice, and Goodneſs, as the ſtate of the World then ſtood; [for it was of old eminently foretold of him, that the Scepter of his Kingdom ſhould be a right Scepter] wicked Angels, and Men obſtinately and finally impenitent and wicked, were to remain enchain'd by his power, until he pronounced their laſt Sentence; the elect Angels were to come under his Headſhip and Rule, [he being their Head though he be not their Redeemer, and their Security though not their Satisfaction] and be ſecured thereby againſt all created danger of relapſing, and embodied with all the ſaved amongſt Men, as Subjects of one intire Kingdom under the ſame Monarch and Soveraign.

And thus it pleaſed God, that neither the happineſs of Angels nor Men ſhould be fixed

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or perfected by his creating Power, exerted by the ſecond Perſon at the firſt, but by his reſtoring, recovering, eſtabliſhing Power, exerted in the ſame perſon becoming Man, and fulfilling all the Laws of that mediatory Kingdom God deſigned [for the praiſe of his Grace and Glory] to erect in and by him.

So that we ſee the eternal deſign of creating theſe Angels, by the ſecond perſon was, that firſt they might come under his Headſhip, and be ſecured in all their created glory by him in that future ſtate of Mediatorſhip he was deſigned unto: and ſecondly, that they might be miniſterial and ſerviceable to all the ends of his Kingdom and Government, wherein as the Apoſtle tells us, 1 *Coloſſ.* v. 20. *By the blood of his croſs* all things in Heaven and Earth are reconciled to God, and alſo things in Heaven, and things on Earth one to another, or elſe 'twere not to be thought that the Angels, who remain ſpotleſs and untainted of ſin, ſhould ever enter into any converſe with ſuch a defiled apoſtate creature as Man, much leſs to undertake a Miniſtry and Service on his behalf, whereas now, by vertue of that Reconciliation, by the Blood of his Croſs, their great delight is in the Miniſtry of Reconciliation, and to be miniſtring Spirits on their behalf who ſhall be Heirs of Salvation.

Two wonderful things by Chriſt's aſſumption of the Humane Nature, and by the Blood of his Croſs are brought to paſs: 1*ſt*, That the Angels, the more noble Creatures, and who never fell under the leaſt ſtain of any guilt, ſhould

ſhould become Servants to poor miſerable apoſtate Man. 2*dly*, That the Eſtabliſhment and Security of all the created angelical Glory, ſhould depend upon that Aſſumption and Chriſt ſo circumſtanced, for he took not on him the Nature of Angels, but in the Nature of a much more inferior Creature, became their Security, their Soveraign and Head, and by this glorious contrivance of the bleſſed God, Man upon Earth is ſet upon his legs and recovered, the Tabernacle of *Adam* that was fallen is raiſed up again, and the Angels that kept their firſt ſtate are ſecured in ever ſo doing, it having pleaſed the Father, that in him ſhould all fulneſs dwell, and that every part of the Creation, ſhould ſome way or other owe their happineſs to him, and that upon the trueſt reaſon, to him every Knee ſhould bow, both of things in Heaven, and things on Earth, even to him.

Secondly, If we take a diſtinct conſideration of Man, the nobleſt part of this lower World, and the Lord of it, we ſhall ſoon diſcover, that all the future deſigns of God, relating to him, were laid in his creation of him at the firſt, by the ſecond Perſon in the Trinity, and this will appear ſeveral ways:

Firſt, Man we know was originally made in ſuch a ſtate as laſted but a while, *Man created in Honour abode not*, that innate freedom of choice he was made withal with reference to good or evil, [which was the bottom *Adam* firſt ſtood upon] God well knew and foreſaw, would not ſecure him long, but would ſoon decline, and the tendency of Man's free choice would

would be ever *in partem deteriorem*; yet ſo it pleaſed God to make him, and not in the firſt ſtate to ſecure him, becauſe his deſigns lay quite otherways; [and who ſhall councel infinite Wiſdom?] the Scenes of this World, as now it is, were all before him, he intended Man for a ſecond Creation, from whence ſhould ariſe the Glory he deſigned to himſelf by him and from him, and Man's Happineſs and Reſt for ever, and both theſe Creations were to be performed by the ſecond Perſon in the Trinity; and therefore ſo ſoon as Man fell, and diſcovered the impotency of that firſt ſtate, God declares his recovery in the ſecond Perſon, and puts forth his hand and lifts him up to a better, upon which never any blot nor ſtain ſhould come, in which both the Soul of God and Man ſhould reſt for ever, and this by that gracious, yet withal then myſterious Promiſe, *That the ſeed of the woman ſhould bruiſe the ſerpents head*; by which Promiſe, the foundation of all Mens recovery and future happineſs is laid in the ſecond Perſon, deſigned for the Aſſumption of the Humane Nature; ſo that it evidently appears, that when God made Man by the ſecond Perſon in a ſtate that was not to endure, his deſign was to recover and remake him by the ſame bleſſed Perſon in that nature he had ſo made; God at the firſt made Man by the ſecond Perſon in the Image of God, and that being loſt, brings forth the ſecond Perſon in the Image of Man, and therein Man is recovered and ſaved, for he was made in the likeneſs of Men, and found in faſhion of a Man, ſo that the union of the two Natures

tures in the ſecond Perſon, is the great Corner-ſtone upon which the welfare and happineſs of all created Beings, and moſt eminently and particularly of Man's, is built up and eſtabliſhed.

Secondly, This will appear from the mighty and ſtupendious Undertakings of the ſecond Perſon incarnate on the behalf of Mankind, He it is that by his own Arm brings Salvation, and ſingly undergoes the Burden and Weight of all Humane Miſeries and Misfortunes, the care of all the concerns that belong to Mankind are laid upon him, and the recovery of the fallen Poſterity of apoſtate *Adam* is ſolely left to his Undertaking, Conduct and Manage, ever ſince that firſt Promiſe concerning him, ſet forth by the Seed of the Woman, Mankind has been his Care, and the Church his peculiar Province; the Faith of all the Holy Men in the firſt times was built upon his promiſed and intended coming: It was propheſied of him in the 72 *Pſalm, Prayer alſo ſhall be made for him continually:* that is, for his coming and incarnation before he did come, and for the ſucceſs of his Kingdom, and his ſecond coming after he was come: It is he that hath been with the Church in all Ages, and appeared ſo often to the Fathers in the Patriarchal times in humane ſhape, to confirm their Faith, and aſſure his future Incarnation, and when the fulneſs of time for his being born of a Woman and born under the Law [that is, ſtanding in Man's ſteed and obliged to the mediatory righteouſneſs God required from him] came, the whole courſe of his Life, his Suf-

Sufferings, Death and Reſurrection, and his Interceſſion above, are all on the Churches account, to make a full and ample proviſion for all the Declenſions and Apoſtaſies of Humane Nature, and ſecure Man's Eternal Happineſs with himſelf for ever; ſo that 'tis evident, that God's making the World at firſt by the ſecond Perſon, was in order to the diſcovery of his manifold Wiſdom and infinite Grace, in redeeming and recovering it by the ſame bleſſed Perſon.

Thirdly, This will appear from hence, becauſe that the whole Dominion and Soveraignty over Mankind, the intire diſpoſal of Man, is committed unto him, how correſpondent is it to all God's revealed purpoſes, touching his own Glory, and Man's Happineſs, that a mediatory Dominion ſhould be veſted in the ſecond Perſon, that the creating and redeeming Right over Man ſhould all concenter in him; ſometimes we are in Scripture told of his creating Right: ſo in the firſt of St. *John*'s Goſpel, *He was in the world, and the world was made by him, and the world knew him not*: ſometimes we are told of his Right by Redemption, *The Father* [ſo he himſelf tells us] *judgeth no man, but hath committed all judgment to the Son*: and the reaſon given for it is, becauſe he is the Son of Man, the true Seed of the Woman, and the only Mediator between God and Man, and upon that account 'tis ſaid he will judge the World *by that man whom he hath appointed*; the ordering, governing, and final diſpoſal of Man, belongs alone to this bleſſed Perſon, he that made us

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and knew our original frame, he alone could best tell how to recover and renake us, and from everlasting 'twas God's pleasure it should be so: In his Redemption all is aken care for, all is recover'd and fetch'd back, not a Hoof of what was made and lost is left behind, there is a Plaister provided for every Sore, and a Remedy for every Malady, an infinte Treasury of Grace provided and suted to al depraved humane Faculties, to unite Man again to his Maker and Redeemer, *with cords of love and bands of a man*, to influence the whole Soul of Man, to convince his Understanding, and govern him in a way of true Wisdom and Krowledge, to seize his Affections with the most heart-affecting Motives and most glorious Objects, and to fix the unruly Will in a right Path, out of which it should never again wander: All the Workings since *Adam*'s fall of the Souls of Men towards God, and the Influences of God and his Spirit upon them, they ae al transacted, managed, and will be finally judged of by the second Person; this is the Kingdom of God, and the great Realm of Christ within Men, not a Divine Whisper into any Man's Breast by the Holy Ghost, but 'tis from the Mediator, and a consequent of his Odination and Government: the great effect of Christ's ascending Conqueror into Heaven, was the sending down the Holy Ghost and till he did so the Holy Ghost could not in that glorious eminent manner appear as afterwards he did, for he came from Heaven with the Ratification of that Peace and Reconciliation that Christ had pur-

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chaſed, this we are poſitively told in the 7th of St. *John's* Goſpel, *The Holy Ghoſt was not yet given, becauſe Chriſt was not yet glorified.* It appears to be an eternal determination by the bleſſed Trinity, that till the mediatory Work was all compleated, and Chriſt was aſcended and had made his triumphant appearance in Heaven as a Conqueror, the Holy Ghoſt ſhould not be ſent down; and therefore our Saviour tells his Diſciples plainly, *Unleſs I go away the comforter cannot come, and it is expedient for you,* upon that account, *that I do go away, for if I go I will ſend him unto you:* this is the grand effect of Chriſt's aſcention, to procure the deſcent of the Holy Ghoſt, that great Engine of Salvation, the Sword of the Lord in Chriſt's hand, the mighty Operator by which the Mediator erects his Kingdom, and without whoſe Influences upon the Souls of Men, to change and remark them, no Laws of Grace, no Terms of Salvation, though never ſo eaſie, would ever have proved effectual for Man's Recovery and Happineſs; this is the great effect of what Chriſt hath purchaſed for the World, for Men to receive an ability from Heaven to believe and obey what God requires of us; had not this been, the Conditions of the Goſpel would have been as little performed as thoſe of the Law: this ſending down the Holy Ghoſt from Heaven, St. *Peter* tells us, the Angels deſire to look into, 'tis an Alluſion unto the Cherubims, that were made with their Faces looking upon the Mercy-ſeat, to let us know, that the Angels above diligently behold the glorious effects of God's

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Grace to this lower World; and two ſights they have had by their attentiveneſs thereon, which were both ſtupendious and wonderful; Firſt, The ſecond Perſon leaving Heaven, deſcending upon Earth, becoming Man, and making his abode for a time here; And, ſecondly, Upon his return, ſo ſoon as the ſecond Perſon aſcended, the Holy Ghoſt coming down to manage all the concerns Chriſt left behind him here below.

And as all the Operations of the Holy Ghoſt upon the Spirits of Men, are under the Mediator's Conduct, ſo the Behaviour of all Men is noted in his Book, and laid up in his Records, in order to a future Judgment: which Judgment is of everlaſting duration, for after he has given up the Kingdom to the Father, both the Righteous and the Wicked will for ever remain in the ſame poſture and condition his Judgment left them, the Wicked will be for ever miſerable, by vertue of his Sentence, and the Righteous enjoy their everlaſting portion of happineſs, from his adjudging them thereunto; ſo that he is to all Men, their *Alpha* and *Omega*, in Creation, in Redemption, in Superiority and Government, and in that final, irreverſible and eternal Judgment he will at laſt paſs upon them.

Fourthly, This important Truth is evident from hence, The ſupreme End of all God's Works is his Glory: now 'tis plain, that the glory God deſigned to himſelf, by the making and forming of Man, 'tis all given up and handed unto him, in, by, and through the Son; upon

that account, he that honours the Son honours the Father, the creating Work of our Lord Jesus, his redeeming Work, his mediatory Government, all his Workings and Operations by the Holy Ghost upon the Hearts and Spirits of Men, and his final Judgment at last, there are but to collect and bring in a Revenue of Glory for the Father, and when the Kingdom is delivered up to the Father, all the Glory of it will for ever center in him.

This will farther appear the larger View we take of the Particulars:

First, In the Creation of Man by the second Person, how greatly does the glory of God's Power manifest it self, in bringing into being such a creature as Man first was, so stupendiously constituted, and ever after so fearfully and wonderfully propagated, compounded part of Heaven and part of Earth, between an Angel above, and a Beast that perisheth below, a spark of Divinity and Eternity, put into a lump of mouldering Clay, intended to be separated after a dreadful manner, and as wonderfully to meet again and be reunited; such the Soul breathed into the Body, a Creature made able still to mount upwards, be guided by his nobler part, and cleave to his Maker as his chief good, and also under possibility of being influenced by his meaner and lower part, and still sinking down into vanity, sensuality and folly; a Creature so made, as to be of everlasting duration, and a future Subject of mighty Rewards and Punishments; and his Person, by reason of the wonderful and unbounded wor-

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ings of his Soul, a Stage of ſtupendious Tranſactions, wherein the whole Trinity are moſt eminently manifeſted, all the Angels both above and below moſt highly concern'd, and in which the welfare of all the reſt of the Creatures and of this lower part of the World is much bound up; this Creature although he may derive himſelf from the eternal pleaſure of all the Perſons in the Godhead, yet his Creation was the peculiar Act and Operation of the ſecond Perſon, and the Glory of that Creation reſults to the Deity through him.

Secondly, The Glory of God's innate Mercy and Goodneſs, is exceeding tranſparent from hence; no ſooner had Man loſt himſelf but the flood-gates of Divine Bounty are let open by the undertakings of the Son; nothing imaginable, nothing poſſible, could ſo diſplay Divine Grace, as Chriſt's undertaking to leave Heaven and become Man, and do what he did for Man's ſake; no Glaſs but this, could have ſhew'd at once, the compleat and intire Glory of that Attribute, the Faculties of Angels and Men, though they are large and inquiſitive, comprehenſive and ſagacious, yet they are quite ſilenc'd and extaſiz'd by this Tranſaction, the Object quite over-matching the Faculty; when God gives his Son and himſelf in him, what Creature can think himſelf into the Heighths and Depths of that Gift, or pretend to ſpan its Dimenſions in his Imagination? all we can utter upon this Subject is what St. *Paul* [in a Sacred Extaſie] ſays in the 8th of the *Romans*, *What ſhall we ſay to theſe things?* and improve

it as he does there, by that holy Interrogation, *He that has given us his Son, will he not with him also freely give us all things ?*

Thirdly, How transparent is the Glory of God's Justice, in punishing Sin upon his own Son, and redeeming the World by no less a Sacrifice than the Blood of God ; this is to exalt the Glory of that Attribute to its utmost height, and for ever to abase Man, and lay him as low as he can be : this is a stupendious Instruction to the prophane ignorant World, to let them see what Sin is, and what the sense is God has of it, and how hard a thing it is for a rebellious creature to be reconciled again unto God, when we consider the absolute boundless Dominion and Soveraignty God has over us, as our Maker, and the uncontroulable Authority that is inherent and resides in that infinite Being, that gives being to all besides himself, and whose Laws are in their nature perfect, and the very quintessence of all rectitude, we must need then reflect upon that rebellious Evil and Poyson that is in Sin, no contradiction can consist with such a Being as God is, and therefore no Man can oppose him and prosper : whilst Man abides in a state of subjection and conformity to him, he is happy, and nothing can make him miserable, but when he turns aside to Rebellion and the Madness and Folly of Sin, he becomes naked, a dread and terror, a frightful Ghost to himself, and renders himself exposed to all the Misfortunes and Miseries his Being is capable of.

Fourthly,

Fourthly, By the ſecond Perſon is given up unto God the glory of his rectoral and magiſtratical Authority over all his Creatures, and therefore in the ſecond *Pſalm* God calls him, his King, being both from him, and for him; this is done by Chriſt's Rule and Government, as Head of the Church, the whole Creation is put into ſubjection to him, and he that is in our own nature our Redeemer and Saviour, him has God made to be Ruler and Lord of all: By his Government all the Divine Attributes are clearly and evidently diſplay'd, all the righteous Methods of Government purſu'd, and all the true and noble Ends of it brought about and accompliſhed. All the various Turnings and Windings of Humane Affairs here below, as they are under the Mediator's regulation, are but ſubſervient to a diſcovery and manifeſtation of God's Wiſdom, his Power, his Grace, and other Divine Attributes, and through them all, perfect Methods are purſu'd, and at laſt the right Ends will be attained, giving every Man according to his Works, and ſetling Rewards and Puniſhments in their due places.

In two reſpects the Excellency of Chriſt's Government does chiefly appear: 1*ſt*, In reſpect of the World, as he is King of Nations; And, 2*dly*, In reſpect of the Church, as he is King of Saints.

With reſpect to the World, the Glory of Chriſt's Government appears eminent in theſe four things:

1. In his providential Endeavours in the courſe and motion of Humane Affairs, for their Information, Reformation, and Salvation, bringing Men out of Satan's Kingdom, and embodying them with his Church, over-ruling things in the courſe of the World to tend that way, his Heart is ſtill upon Salvation, and his ultimate deſign to make Men eternally happy.

2. In reſpect of thoſe ſpiritual inviſible Influences and Convictions by which he more nearly treats with the World about their Eternal Welfare, and all the Long-ſuffering he exerciſes to that purpoſe.

3. By his mighty over-ruling all the violent and raging Oppoſitions made by the World and the Powers thereof, againſt Him, his Church, and his Intereſt, and doing it in ſuch a manner, as that whatever is moſt maliciouſly intended againſt them, ſhall be rendred uſeful and ſubſervient to them.

4. By his compleat Conqueſt over and final Judgment upon all his incorrigible Enemies at laſt.

Secondly, With reſpect to the Church, there he is moſt eminently triumphant in his Glory and Government, for he dwelleth in Heaven, and ruleth on Earth, but reigneth in *Sion*; the Church is his peculiar Province, where he diſplays the manifold Wiſdom of God in curious variety:

1. They are all redeemed with his own Blood; St. *Peter* tells us, *We are not redeemed with corruptible things.*

2. They bear his Image; look upon the Frame and Conſtitution of every true Chriſtian,

ſtian, and if you ask whoſe Image and Superſcription is this, the anſwer is, it is Chriſt's; and therefore the ſame treatment he met with here below, the very ſame will always attend the Church; every Chriſtian is a Member of the New Creation, Chriſt has remade him all over; herein lyes the great Power and Glory of Chriſt's Kingdom, in remaking and new making of the Sons of Men, and this New Creation, 'tis an Abomination to the fallen Angels and all apoſtate and unrecovered Men, and ſo will be to the end of the World.

3. The tender Heart and gracious Diſpoſition of Chriſt is moſt tranſparently beheld in the Government of his Church, of his own Houſe and Family; 'tis here you may have the report of all his unwearied Kindneſs, and unutterable Forgiveneſs, of all his Attendance upon, and Endurance of, the froward and perverſe Spirits of Men; here you may ſee all the fulfilling of the good pleaſure of his Goodneſs, and the work of Faith with power, and all thoſe gentle, eaſie and obliging Methods he uſeth to gain Souls to himſelf and render them happy, how many Faults he bears with and forgives in his People, how many Temptations he ſhields them from, and how many ſore Lapſes he pities them in, and recovers them from under, and puts forth his Hand, as he did to *Peter*, to every ſinking Soul: what that eminent Apoſtle and Servant of Chriſt ſaid of himſelf, is much more verified in his great Maſter and ours; upon him lyes continually the care of all the Churches, and of every particular Member, and that not only

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in one Age, but throughout every Generation.

Laſtly, The Greatneſs and Excellency of this Government appears herein, that he makes all ſubſervient unto it, and brings all his Subjects ſafely to their Eternal Inheritance; all Humane Motions are ſo over-ruled, as to promote the great Work of Salvation; as all things were deſigned in their firſt make, to be ſerviceable to the manifeſtation of Divine Grace therein, ſo they are made to be in the future Revolutions of all Ages: how glorious and wonderful an Encloſure is the Church out of this prophane apoſtate World? God the Father is the Supreme Benefactor, ſets the great Wheel going, *For the Son does nothing but what he ſees the Father do:* And in the great Volume of God's Book, this peculiar *Memorandum* is made, and 'tis recorded of him, that he came to do the Father's Will; *I come to do thy will, O God.* All that Chriſt does is but the Execution of the Father's deſigns; the Holy Ghoſt is their peculiar Comforter and Companion, the grand Operator in Chriſt's Kingdom, and that mighty Inſtrument by which all is effected, that heart-changing, life-reforming, wonder-working Spirit, by which all the ſtubborn, unruly, unconquerable Luſts of Men, all the Wills of the Fleſh and of the Mind are all ſubdued, Leopards Spots quite waſhed away, *Ethiopian* Skins made white, and Men old in ſinning, and ſuch as are accuſtomed to do evil, are ſo inſtructed, convinced and changed, that they readily learn to do well, reſign up themſelves as Temples for that

that bleſſed Spirit to dwell in, and are no more led by depraved, unruly Appetites, but wholly conducted and managed by that ſafe and bleſſed Adviſer.

Here's the great delight of God, in the Creation reſtored, in Man new made, and remade, by the mighty workings of the Holy Ghoſt in the Mediator's hand's; God ſays of theſe Men, *the world is not worthy of them*; but the World are quite of another opinion, for they cry out, *Away with ſuch fellows from the earth, it is not fit they ſhould live.*

Thirdly and laſtly, As it appears that the whole deſign of God, touching both Angels and Men, was laid in his firſt creation of them by the Son, ſo is it in reference to all the reſt of the Creation: the inferior Creatures were ſo made as that God would receive all the Homage of them from Man, they were made for his uſe and put in ſubjection to him; Man's Habitation is this lower World, and the Creatures are the Furniture of it given to him of God; and as the Dominion and Soveraignty of this inferior part of the World was veſted in Man, by an unalterable Law of Creation, ſo it has ever ſince been involved in his condition, while Man abode in his primitive ſtate, all the reſt of the Creatures kept their original luſtre and beauty: In Man's fall, they alſo fell; when Man fell into Rebellion, this lower World fell under a Curſe for his ſake, and that Curſe is gradually taken off from the Creatures as Man is renewed and reſtored by that gracious Covenant of God ſealed in the Blood of the Me-

Mediator; ſo at laſt when the Church is compleated, the whole Creation ſhall be reſtored to its original and firſt created Glory.

The Scripture gives plain evidence to both theſe things:

Firſt, That the Curſe is gradually taken off from the Creatures as Man is reſtored and the Church built up: but 'tis in this ſenſe to be taken, and no farther, that the Curſe is taken off from the Creatures. As to Man's uſe and enjoyment of them, the Curſe upon them lay in two things:

1*ſt*, A natural defacing of them, and degrading them from their original Image; for at firſt every thing was very good and there was no deformity nor any ſuch production as Briers and Thorns:

And, 2*dly*, By inverting the uſe they were created for, [which was to be a Bleſſing] and laying the enjoyment of them by Man under a Curſe and a Judgment for Sin's ſake.

In reſpect of the firſt, The Creatures continue alike to all, and will do ſo till the reſtitution of all things; the Creatures are naturally the ſame to good and bad, and enjoyed by both alike, without any ſuch diſtinction or change.

But as to their enjoyment and uſe the difference is plain; As Man is by the Mediator reconciled unto God, ſo he comes to a ſanctified enjoyment of and right to all the Creatures; for God in the gift of his Son, has with him alſo freely (by a ſecond Donation) given us all ſuch things: and ſo the Creatures are now

now enjoyed not by vertue of Man's firſt right to them in Creation, but by vertue of Chriſt's Purchaſe and Redemption: St. *Paul* ranks things in this order, *All things are yours*, [ſpeaking to the Saints] *and you are Chriſt's, and Chriſt is God's.* To a Believer every Creature is good, not as it was originally ſo made, but as it is by Chriſt reſtored into that condition, the Curſe removed, and as it is ſanctified by the Word of God and Prayer; to a Man unrenewed and unreconciled to God in the Mediator, God's original Curſe upon the Creatures ſtill remains, and he enjoys them with that doleful circumſtance, That his Table is a Snare; and upon that account the Holy Ghoſt tells us, *That a little that a righteous man has, is better than the great riches of the wicked, and that to them that are defiled and unbelieving nothing is pure. Solomon* lays it down as an undoubted Maxim, *That the curſe of the Lord is in the houſe of the wicked:* where-ever *Adam*'s original Rebellion is upheld and promoted, there the primitive Curſe then pronounced upon the Creatures remains; 'tis only removed by Chriſt, to thoſe that have intereſt in him, and are reconciled to God by him.

Secondly, As the Curſe upon the Creatures is in all Ages gradually taken off, as to their uſe and enjoyment, to ſuch as believe and obey the Goſpel, ſo by vertue of the Price Chriſt has paid, and the reſtoring recovering Power put into his Hand thereupon, the whole Creation at laſt, ſhall be reſcued from the Slavery and Deformity it has lain under, and be reſtored to its

its primitive Beauty and Excellency; we may ſay in this caſe as St. *Paul* ſays of Death, *For ſince by man came death, by man came alſo the reſurrection of the dead, for as in Adam all die, ſo in Chriſt ſhall all be made alive:* As the Creatures fell and died as it were with Man, ſo ſhall they be reſtored, and have a reſurrection in his recovery; their Reſtoration is one part of Chriſt's Purchaſe; as they were curſed for *Adam*'s ſake, ſo they ſhall be again revived and bleſſed for Chriſt's ſake; who can imagine that the Creation ſhall always groan under Bondage to the Luſts, Paſſions and Debaucheries of Men, and not at laſt put on again its beautiful Garments, and in a right and due manner be ſerviceable to that end [which was the uſe and delight of Man while he lived in communion with his God] for which it was originally made? This Reſtoration will be accompliſhed at Chriſt's ſecond coming, for then will be the great Jubile the Creation has ſo long groaned after.

Many Paſſages there are in Scripture that give in Evidence to this Truth, but I will endeavour the Proof of it only from three Texts; the firſt of which, as to the proof of this Matter, is very probable, the other two very poſitive; the firſt is in the 65th of *Eſau*, *The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock, and duſt ſhall be the ſerpents meat, they ſhall not hurt nor deſtroy in all my holy mountain, ſaith the Lord.* This ſeems to me a plain Propheſie of the Deliverance and Reſtoration of the Creatures: When the primitive

mitive Order of Creation was loſt, as Man fell into Rebellion againſt God, ſo the Creatures fell into Rebellion againſt him, and into implacable enmity one againſt another. This ſeems to be a Propheſie of the Creatures recovery, and of their reconciliation towards Man, and towards each other: Some take it for a metaphorical Deſcription of the future Effects of the Goſpel upon the Spirits of wicked, beſtial and unreaſonable Men, and that Reconciliation and Harmony the Goſpel ſhould produce amongſt Mankind: But I conceive this Text is literally to be underſtood, and cannot be fairly ſo taken, for divers conſiderable Reaſons:

1*ſt*, Becauſe the time to which this Propheſie relates, and in which it is to be accompliſh'd, is when there ſhall be a new Heavens and a new Earth; and what more proper to conceive, than that when the Heavens and Earth are to be new, the Creatures ſhould have new Qualities and Conditions? It is plain ſo to be, if you look back to the 17th Verſe, and read on to this, *For behold I create new heavens and a new earth, and the former ſhall not be remembred nor come into mind:* And from thence, to the 25th and laſt Verſe, is a perfect Deſcription of the State of this new Heaven and new Earth, and the happy condition the Creation ſhall be reſtored unto: This new Heaven and new Earth is to be at Chriſt's ſecond coming, when the reſtitution of all things is to be; for the new Heavens and new Earth, and the reſtitution of all things in Scripture-phraſe, are the

the ſame; and what time ſo likely, ſo fit, and proper for this to be effected as then? and 'tis certain it muſt be then or never. The other Propheſie of this Matter in the 11th Chapter of this Propheſie in theſe words: *The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lye down with the kid, and the calf and the young lion and the fatling together, and a little child ſhall lead them, and the cow and the bear ſhall feed, their young ones ſhall lye down together, and the lion ſhall eat ſtraw like the ox, and the ſucking child ſhall play upon the hole of the aſp,* is to be when *knowledge ſhall cover the earth as the waters cover the ſea*; which is but an expreſſion of the ſame time before mentioned in other words, it ſhall be when Chriſt ſhall come and ſhall ſet all to rights.

2*dly*, It ſeems more reaſonable, to take this Text literally than metaphorically, [allowing for the Rhetorick of the prophetick Stile] becauſe theſe oppoſite Creatures are ſaid to lye down and quietly cohabit one with another, retaining their own diſtinct and proper Natures ſtill; though a Lion lye down with a Lamb, yet he is a Lion ſtill; the very life of the Propheſie lyes in that, that a Lion whil'ſt a Lion ſhall lye down with the Lamb, the creature is the ſame, only the hurtful enmity removed. Now, ſhould we take it metaphorically, the Goſpel-change is rather to make a Lion a Lamb, to alter the very Nature and Diſpoſition, and to infuſe new Habits and Qualities, and ſo a Lamb would lye down with a Lamb, and not a Lion or a Wolf with a Lamb, if we take it in ſtrict ſence; and then what is intended

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to ſignifie, would not well agree to what is ſignified.

3*dly*, Some Parts and Paſſages of theſe Propheſies cannot fairly be conſtrued in any ſuch metaphorical ſenſe, as that the Lion ſhall eat Straw like the Ox, and Duſt ſhall be the Serpents Food, by which the removal of the Creatures enmity one to another, and their devouring one another as an effect thereof, ſeems to be ſingly and literally ſignified, and an account given how they ſhall live in that ſtate, when all theſe hurtful qualities introduced by Man's ſin at the firſt ſhall be removed; 'twill be hard, with any tolerable and ſober ſenſe, to put a myſtical and metaphorical meaning upon theſe Paſſages, and thoſe that have attempted it have much juſtified the literal interpretation by their miſfortune in the attempt, and if it ſeem neceſſary to take any part of the Propheſie literally, it will be a probable ground to ſuppoſe the whole ought ſo to be taken: and the truth is, the Prophets do ſeem often plainly to foretel, that the Creatures ſhall be all reconciled to each other, and brought into their due and primitive obedience unto Man, according to that Paſſage in the Prophet *Hoſea*, *In that day will I make a covenant for them with the beaſts of the field, and with the fowls of the heaven, and with the creeping things of the ground*; that is, as I take it, they ſhall be reſtored and reduced to that order they were firſt made in, and a metaphorical ſenſe put upon this Propheſie, would ſeem very heterodox and foreign, to what by the Context the Prophet ſeems to intend and aim at. The

ſecond Scripture I ſhall inſiſt on, is that of St. *Paul*, in the 8th of the *Romans* v. 21. *Becauſe the creature it ſelf alſo ſhall be delivered from the bondage of corruption into the glorious liberty of the children of God, for we know that the whole creation groaneth and travaileth in pain together until now:* this is highly probable to be one of thoſe Diſcourſes of St. *Paul*, which St. *Peter* mentions, *in which there are ſome things hard to be underſtood*; for St. *Peter*, where he quotes St. *Paul* for his writing in his Epiſtles of thoſe things, is there ſpeaking of the new Heavens and new Earth, wherein dwelleth Righteouſneſs, the Seaſon when the Creatures reſtoration is to be. There are many things hard to be underſtood in Scriptures, and without all doubt, many, very many things within its bowels that lye undiſcovered and untaken notice of as yet; for 'tis a Book intended for the inſtruction of the Church, and to exerciſe her care and induſtry in all Ages; it will be with the Church in the laſt period of the World, as it was with the Diſciples when they went to *Emaus*, Chriſt will open their underſtandings, and give them a clear view of the Scriptures, and of all things therein contained, touching himſelf, and the glory of his Kingdom, and the reſtitution of all things. For the clear underſtanding of this Text in hand, it will be neceſſary to take in the Context from the 18th Verſe, *For I reckon that the ſufferings of this preſent time are not worthy to be compared with the glory that ſhall be revealed in us, for the earneſt expectation of the creature waiteth for the manifeſtation of the Sons of God:* the laſt part of the

18th

18th Verſe is that (as I think) from which the Apoſtle takes the riſe of his whole Diſcourſe in theſe Verſes, [*are not worthy to be compared to the glory that ſhall be revealed in us,*] and proceeds in the 19th Verſe to ſhew, there will be ſuch a glory; for the whole Creation expects it, their deliverance being to be contemporary with it, *For the earneſt expectation of the creature waiteth for the manifeſtations of the Sons of God:* the meaning ſeemeth to be, that he ſpeaketh not of the glory of Heaven in the 18th Verſe, but of that glory that ſhall be revealed in the Saints here in this World before the concluſion of it, when the whole World ſhall become the Kingdom of Chriſt and his Saints; and ſo the force of the compariſon lyes the ſtronger, the ſufferings that we have in this World, are not worthy to be compared to the glory that ſhall be revealed in us even in this World; and then in Verſe 19, proceeds to ſhew there ſhall be ſuch a glory, *For the earneſt expectation of the creature waiteth for the manifeſtation of the Sons of God*; that is, there is an expectancy in the whole Creation of ſuch a day: when the Sons of God are manifeſted and revealed in the glory that is promiſed them, then the whole Creation ſhall enjoy a Reſtoration and Jubile. 'Tis of great moment here to take notice, that the Apoſtles Antitheſis is not between the Sons of God, and the Sons of Men, of any ſort, but between the Sons of God and the Creature; by which is certainly meant the inanimate part of the World, which is ſaid in its way to expect; for nothing is more common in Scripture, than to

apply rational Acts to irrational Creatures, as calling upon the Heavens and the Earth to hear, and many such like: *For the creature,* Verse 20. *was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope:* that is, the whole Creation was cursed and subjected to vanity, by the just judgment of God for Man's sin, but yet so that it remains in hope; and why? because in Verse 21. the Creature it self shall be delivered from the bondage of corruption into the glorious liberty of the Children of God, because there is a restoration belongs to it, and the opposition is still between the Sons of God and the Creature, and cannot with any tolerable sense be made between Man and Man.

The scope of St. *Paul* in this place seems clearly to be this, That the Creature being under a curse, and under a preternatural subjection and usage, not suitable to its first make and designment, by reason of Man's sin, and being unwillingly subjected thereunto, did in its way dislike it, groan to be delivered from it, and naturally tended to its primitive state and use, which it was to be restored unto, when the Sons of God should be manifested, and Christ should set up his glorious Kingdom here upon Earth. This Interpretation, though without doubt it contains the natural and genuine sense of the Apostle, is by some contradicted, by understanding the word [Creature] in another sense; that is to say, by taking it to mean the *Gentiles,* and that part of the World who (say they) were unwillingly subjected by the Dev-

to all the bondage of the Heatheniſh Worſhip and Religion, and groaned to be delivered from under it: Now both the Text it ſelf, and the Context, utterly refuſe this interpretation; For, firſt, we muſt repreſent the Apoſtle thus ſpeaking, *For I reckon that the ſufferings of this preſent time are not worthy to be compared with the glory that ſhall be revealed in us, for the earneſt expectation of the Gentiles waiteth for the manifeſtation of the Sons of God.* The Apoſtle does not make the oppoſition to lye between the Sons of God and the Sons of Men of any ſort, but between the Sons of God, and the irrational part of the World, and makes the groaning of that, after the manifeſtation of the Sons of God, a reaſon why there ſhall be ſuch a manifeſtation; and in Verſe 20. when he ſays the Creature was made ſubject to Vanity, he points chiefly at the irrational part of the World, which was made ſo by God's curſe upon Man, and upon it for Man's ſake; but 'tis very improper to ſay the *Gentile* World was made ſubject to Vanity, [and underſtand, as they do, Vanity to be their Idolatry] unwillingly, becauſe what they did in that, was voluntary, what they choſe, and what they highly applauded themſelves in, and to ſay the Devil had ſubjected them to their Idolatry in hope, [which thoſe that thus interpret do and muſt ſay] is plainly to ſay, the Devil ſubjected them to Idolatry, in order to a deliverance unto Salvation, which is abſurd to ſuppoſe. And in Verſe 21. the Apoſtle lays the Emphaſis ſo, as points clearly at the irrational and loweſt part of the World, *Becauſe*, ſays he,

the creature it self, he does not in the leaſt ſeem to intend Mankind or any ſort of them, but the loweſt and meaneſt part of the World, and that he muſt needs mean, by ſaying, *the creature it ſelf*, in the moſt diminutive ſenſe of the Creature; for 'tis evidently to diſtinguiſh, between the Creature, and the Sons of God, and not to make the Antitheſis between one ſort of Men and another: And in Verſe 22. he tells you, the whole Creation, or every Creature groaneth and travaileth in pain for deliverance; he tells you before, the Creature was in expectancy, and now he tells you, it groans and travaileth in pain; and this Creature is the whole Creation, or every Creature: 'tis the very ſame word that is uſed all along this Context, and therefore 'tis the ſame thing he diſcourſeth of. Let any Man in theſe Verſes read the *Gentile* World, inſtead of the word Creature, and whole Creation, (or, as it is better to be rendred, every Creature) and then ſee, what an awkward ill-cohering ſenſe is impoſed upon the Apoſtle thereby.

The third Scripture I ſhall inſiſt on, for the proof of this Point, ſeems more plain and poſitive than any, *Acts* 3. 21. *Whom the heavens muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began.* This Text is part of St. *Peter*'s Sermon, the effect of which was ſo famous a converſion; his Point was to prove, that that ſame Jeſus whom they crucified was the true Meſſiah, that he was riſen again, but not to be ſeen by them any more upon

upon Earth, which perhaps the *Jews* expected, to justifie the truth of his Resurrection, and to render him in a capacity to be such a temporal Messiah as they look'd for; this seems preventively spoken, to forbid any such expectation, he tells them, the Heavens, whither he was ascended, must contain him until the restitution of all things: What can be more plain, than that these two things result from this Text?

1*st*, That Christ will again appear in the end of the World, for the Heavens must contain him, but until, that is, to a determinate time.

2*dly*, That his appearing again, will be in those times wherein all things shall be restored, whatever is defiled, defaced, disordered, and misplaced by sin, shall be reduced in those times to its primitive beauty and order, as a very particular effect of Christ's Redemption; and they are called times of restitution, because they will precede and last some time before the day of Judgment, which is usually expressed in Scripture singularly by one positive determinate day; the day of Judgment to all good Men, will be much more than a restitution, it will bring them to a far better state than ever they were made in: but these are called times of restitution of all things, not only Men, but all the Creation shall partake of the benefits of these times; and these restoring times are such as God hath spoken of by the mouth of all his holy Prophets, all or most of them, have some way or other, more or less, mentioned this glorious Kingdom of Christ towards the end of

the World, but 'tis not ſo evident that they have all or moſt of them ſpoken of the day of Judgment: the Apoſtle gives them to know, that that very Jeſus, whom they crucified, was the only true Saviour of the World, was aſcended into Heaven as a mighty Conquerour, and would from thence return, and before time ended, bring with him times of reſtitution, and let the whole Creation feel the effects of his Redemption by an univerſal Jubile, and reſtoring it under his government to its original order, beauty and glory; after which it has a natural tendency, and in its way perpetually groans, having ever ſince the fall of Man and the curſe thereupon, impoſed upon it, unwillingly lain under a ſad and grievous oppreſſion from the unruly Luſts and Paſſions of Men.

And thus we ſee by the very firſt Deſign and Platform in Creation, God by making the World by his Son has placed in the whole Creation after its fall and miſery, ever ſince, a natural tendency to come under his mediatory Rule and Dominion, as its only Deliverer and Saviour, and by whom God from everlaſting deſigned its freedom and happineſs ſhould be retrieved and reſtored.

Theſe times of reſtitution of all things, are the ſame with the new Heavens and new Earth St. *Peter* ſpeaks of in his *Epiſtles*, and St. *Paul* points at the ſame when he ſpeaks of the manifeſtation of the Sons of God, and the glorious liberty of the Children of God.

The

The Scripture gives us a positive Account of many great and glorious things that will there be effected by the Mediator before his Kingdom ends: the Lord shall descend according to St. *Paul* in the Clouds, with the Voice of the Archangel, and the Trump of God; the Dead in Christ shall rise first, and be caught up with all the Saints then alive, to meet the Lord in the Air, and so shall be ever with him; this is called the first Resurrection: all his Enemies upon Earth, and the Antichristian State shall be utterly confounded and ruined, the Heavens and the Earth shall be burnt, that is plain in St. *Peter*, and probably out of their Ashes and Ruines will result the new Heavens and new Earth, for 'tis not probable that new ones will be intirely created as it was at first; 'tis usual in Scripture to call that a new Creation which is only changed in quality and condition. Some of the Subjects and Inhabitants of this new Heaven and new Earth, will without doubt be the converted *Jews*, at which that passage in the 66th of *Esau* seems positively to point; *For as the heavens and the earth, which I shall make, shall remain before me, so shall your seed and your name remain*; that is, they shall abide all along the continuance of this new Heaven and this new Earth which I shall make, and shall be contemporary therewith. The Prophet in that Chapter, and in the preceding, is largely discoursing of these glorious times, and of the restoration of the *Jews*. This new World will most probably last for a 1000 Years; but how, and in what order, and manner, and in what succes-

sion,

ſion, all theſe things will be effected, and whether the new Heavens and the new Earth will precede the firſt Reſurrection or not, are Queſtions not pertinent to be asked, becauſe they are as yet impoſſible to be reſolved.

Thus we have ſeen, by what hath been diſcourſed upon this Argument, how all the great and eternal Deſigns of God, touching this World, were laid in his creation of it by the ſecond Perſon, and that by him all the glorious and bleſſed ends God propoſed to himſelf thereby, are brought to paſs and accompliſhed; as all was made by him, ſo all was made for him, and the glory of all reſults to God through him. The Apoſtle in this Epiſtle ſets forth many Qualifications of the bleſſed Perſon of our Lord Jeſus Chriſt, that the *Jews* might think themſelves no loſers by changing their Legiſlator, by taking him inſtead of *Moſes*; in reſpect of his Divine Nature, he was infinitely exalted above all compariſons; in reſpect of his Humane Nature, he was exalted above the Angels; as a Prophet, he exceeded *Moſes*, as far as the Maſter of a Family exceeds his Servant, for he is the Son in his own houſe; and as a Prieſt, he much exceeded *Aaron*, by once for all offering up himſelf a compleat and perfect Sacrifice, and ſhedding thereby the Blood of God for the Sins of the World; and as a King and Prieſt together, by reaſon of his abſolute perfection in Sanctity and Soveraignty, and that he is the great Reconciler of Earth and Heaven, the great Peace-maker between God and Man, he

that

that brings down and proclaims Peace upon Earth and Good-will towards Men, the true King of *Salem*; he infinitely preceded *Melchiſedech*, having alſo the power of an endleſs Life, and being indeed without beginning or ending of Days, which *Melchiſedech* was only in Hiſtorical Figure and in the Type: And throughout the whole Epiſtle, ſhews the wonderful excellency of the Goſpel above that of the Law, not only from its Original and Founder, but alſo from the Nature and Conſtitution of it, being a heavenly Frame pitch'd by God himſelf; the other but an earthly one, and all the Appurtenances to it, the Sacrifice, the Ordinances of Worſhip, the Covenant, and the efficacy of the whole ſutable thereunto; and all this to bring the *Jews* to own the truth of their own Religion, to acknowledge their true and natural Meſſiah, of whom as purtaining to the fleſh Chriſt came; after his departure and aſcenſion, Chriſt, who compaſſionately wept over *Jeruſalem* and that People, while he was upon Earth, was pleaſed to afford them this glorious Luminary, to follow them with this Inſtruction, and to kindle this Heavenly Lamp before them, that ought to have been a Light to their Feet, and a Lanthorn unto their Paths, to have led them from Mount *Sinai* to Mount *Sion*, from Mount *Sion* literal to Mount *Sion* ſpiritual, and from the earthly to the heavenly *Jeruſalem*; but the ſucceſs proved otherways, for the State of the *Jews*, the governing part of that Nation, together with the Body of the People, continued in the utmoſt rage and oppoſition

ſition they could poſſibly expreſs, againſt Chriſt and his Doctrine; till that remove of their œconomy and Worſhip, which is here but ſpiritually and doctrinally laid before them, and tendred to them for their information and inſtruction, came to be materially, ſenſibly and dreadfully put in execution, to their utmoſt horror and confuſion.

That People being chiefly concerned in this Epiſtle, and having been ſo ſtupendious a Stage of ſingular Bleſſings and extraordinary Judgments, a ſhort Digreſſion touching that People and Nation in particular, cannot in this place ſeem either heterogeneal or impertinent.

A ſhort Digreſſion touching the Jews.

The *Jews* who were ſo long proprietors of the true God, and in poſſeſſion of the only inſtituted Religion of which he was the Author, of whom it might for many Ages be ſaid, conſidering and comparing them with the reſt of the World, That Salvation was of the *Jews*; that People that had ſo much advantage above all others every way, and that made ſo great a divine and religious Figure in the World, and ſo true a one, for ſo long together, having in Promiſes, Types, and Significations, the Chriſtian Religion it ſelf amongſt them, (for out of that Root it ſprang,) there it was in Oar, though it was afterwards coin'd and ſtampt, and that as yet do remain as wonderful Monuments both of Divine Juſtice and Mercy, and the

the Subjects of many Propheſies to be yet fulfilled to this very day, a right Account of this People, and a due and ſerious Conſideration of them, cannot but be of excellent uſe to all the ends of the Chriſtian Religion.

Their Original was from *Abraham*, they never pretended to derive themſelves higher, and therefore encountred our Saviour with what they moſt valued themſelves upon, *We have Abraham for our father*; he was the firſt friend God was pleaſed to make to himſelf upon Earth, and with him it was that God perſonally eſtabliſhed the Covenant of Grace in all the Eſſentials and Subſtantials of it, and the legal Covenant, as the Type, Figure and Forerunner of that; in his Natural Capacity he was the Father of the *Jews*, [but reſtrictively by the Seed of the Promiſe in *Iſaac*] with whom the Covenant of Circumciſion was made, an Inſtitution of great Sanctity and Diſtinction, and whereby they obliged themſelves againſt all falſe Gods and Idolatry, to the Worſhip of the only true God, as he himſelf declared the meaning of it to be; and in his Spiritual Capacity, as one that believed and obeyed what God revealed to him, and followed him fully; he was the Father of all the faithful, who have ever ſince all gone to Heaven by treading in the ſteps of their Father *Abraham*: but this muſt not be ſo ſtrictly taken as if theſe two Seeds of *Abraham* were always ſubjectively divers, for they were often the ſame; and this the Apoſtle proves at large in the 9, 10, 11 Chap. to the *Romans*, in the Inſtances of *Iſaac* and *Jacob*,

Jacob, and the Remnant of *Iſrael*, that were at that time ſaved, who were both Heirs according to the Fleſh; and according to the Promiſe, the Goſpel was all virtually utter'd unto him in that one expreſſion, *In thee ſhall all the families of the earth be bleſſed:* the meaning of which was, that the Promiſe of the Meſſiah having yet lain at large and in very general terms, and proceeded no farther than the firſt Promiſe made of him, that the Seed of the Woman ſhould bruiſe the Serpent's Head, God would graciouſly advance one ſtep farther, and not only enlarge that Promiſe, by declaring, that in the Seed of the Woman all the Nations of the Earth ſhould be bleſſed, but alſo make it known of what People of all the Nations and Kindreds of the Earth the Meſſiah ſhould come, and from whoſe Loins, according to the Fleſh, he ſhould proceed; and this honour is done to *Abraham*, and he of all the Perſons upon Earth is ſingled out for it, and he is told of God, that in him all the Nations of the Earth ſhould be bleſſed, and this is called after in Scripture, *the bleſſing of Abraham*, [being firſt pronounced to him] which is the Bleſſing of the *Meſſiah*: nor is any thing more particularly revealed touching the *Meſſiah* before his actual coming, ſave that out of the numerous Poſterity of *Abraham*, one particular Tribe is ſingled out, and one Family of that Tribe, and 'tis declared, that Chriſt ſhould come of the Tribe of *Judah*, and of the Houſe and Lineage of *David*.

That the Covenant of Grace was eſtabliſhed with *Abraham*, is plain from what the Apoſtle ſays,

ſays, *Gal.* 3. *v.* 8. *The Scripture foreſeeing that God would juſtifie the heathen, through faith, preached before the Goſpel unto Abraham, ſaying in thee ſhall all nations be bleſſed:* which muſt needs be the Goſpel, becauſe it refers to all Nations; what particularly belong'd to the *Jews* went no farther than that Nation; and the ſame Apoſtle, in his grand Diſpute with the *Jews* about Juſtification, proves the Goſpel-Method of Juſtification to be the true Method, becauſe *Abraham* was juſtified that way, and was of more antiquity than the Law, [taking the Law for the whole *Jewiſh* œconomy from the original of it] for the firſt beginning of that was Circumciſion, and *Abraham* was juſtified in a Goſpel-way, [that is, had Righteouſneſs imputed to him] before he was circumciſed, and Circumciſion was to him but a Seal of the Righteouſneſs which he had being yet uncircumciſed; from whence the Apoſtle infers, that Righteouſneſs came not by the Law, nor the Operations thereof, but by Faith; this was the firſt inſtance, this of *Abraham's*, in which we find any Man in Scripture juſtified, and 'twas intended to be an Inſtance of God's future and final Juſtification of Believers both *Jews* and *Gentiles* under the Goſpel to the World's end, and that the Law, in the complex Notion of it, was only a School-maſter to conduct and lead Men to Chriſt is very evident, becauſe both the Covenants were made with *Abraham*, and the Goſpel-Covenant had the precedence, and the other, though firſt in actual execution, was in its nature but declarative and expreſſive of it, and

con-

conductive to it; and very proper and ſignifying it was, that Chriſt ſhould come from the Loins of *Abraham* who ſtood related to God as a publick perſon, not only the natural Father of the *Jew*, but the ſpiritual Father of all the faithful, both *Gentiles* and *Jews*, for although Chriſt, as concerning the Fleſh, came of the *Jews*, who were a holy encloſure unto God, and under his own peculiar Regiment, and it was a ſingular advantage to them to have it ſo, and in ſome reſpect it was abſolutely neceſſary that it ſhould be ſo, that ſo he might be born under the Law, and under an obligation to all the righteouſneſs of the legal Diſpenſation, which he came to fulfil, and might be a Miniſter of the Circumciſion [as the Apoſtle ſpeaks] for the truth of God to confirm the Promiſes made unto the Fathers, yet he came as a publick Perſon in no ſort confin'd to the *Jewiſh* Nation, but equally related to all Mankind; and therefore we find, that one of the Evangeliſts derives his Pedegree from *Adam*.

From a triumvirate of Divine Favorites, Men highly beloved of God, and of great Heavenly Renown, Heirs of all the Promiſes, [for *Iſaac* and *Jacob* inherited all the Bleſſings of *Abraham*] this People had their Original; in thoſe three God did not only epitomize his future gracious Proceedings with the World in the Covenant of his Grace, and as it were appropriate himſelf to that triumvirate as their peculiar property, by ſtiling himſelf the God of *Abraham, the God of Iſaac, and the God of Jacob*; but ſo far honours them after death and when they

they had left this World, as throughout all Generations to ſet forth the bleſſed ſtate of the ſaved, by their ſitting down with *Abraham*, *Iſaac* and *Jacob* in the Kingdom of Heaven, as if the very Company and Preſence of thoſe bleſſed Patriarchs, to whom the Promiſes of Life and Salvation, through the Meſſiah, were firſt perſonally made, would add much to our happineſs there, and as if their ſtate above, were the utmoſt felicity any could hope for, or attain to, for theſe Fathers ſake of theirs they are to this day beloved of God, and God owes them, [for what he promiſes he owes] and intends them a kindneſs, [as ſhall be ſhewn hereafter] for their ſakes, for as in thoſe three the natural and the promiſed and ſpiritual Seed did both inhere and concenter; ſo at laſt, their natural Seed according to the Fleſh, ſhall alſo become Heirs of the Promiſe, and the reaſon of it we have from St. *Paul*, becauſe *the gifts and callings of God are without repentance.*

The Conſideration of three things will let us into a right account of that People:

Firſt, That God did intend by the impalement of them to himſelf, to put in his Claim to the World, generally run quite away from him into groſs Idolatry, the Worſhip of the Sun, and other parts of the Creation, and become Subjects of that Kingdom ſet up by the fallen Angels againſt him, by this to challenge a part of the work of his hands, and to have ſome ſelect part of the World ruled and governed by Laws and Inſtitutions of his own ordaining; the great tendency of which were, to pre-

vent and over-rule that fatal miſcarriage of Mankind, in worſhipping the Creature inſtead of the Creator, and placing an Idol in the room of the true God; and therefore throughout the whole *Moſaical* Inſtitution, there is a ſacred Antipariſtaſis againſt Idolatry, a total contradiction in every Ceremony of the *Jewiſh* Worſhip to it, and the whole ſo contrived as to make that People utterly ſeperate themſelves from the Sins of the Nations in that particular, and to bring them up with the utmoſt deteſtation of it. One conſtant Memorial of himſelf in a moſt eminent manner God by his Law placed amongſt them, which was the obſervance of the Sabbath, intended as a conſtant weekly Memorandum againſt Idolatry, and to put them in mind who it was that made the Heavens and the Earth and reſted the ſeventh day from the works of his hands; and upon this account it pleaſed God, that Idolatry and breach of the Sabbath had the ſame puniſhment: And as the Laws and Conſtitutions of this People were thus framed to ſecure them againſt Idolatry, ſo the providential dealings of God with them all along tended this way, God himſelf undertaking the particular charge and government of them, [which neceſſarily made them a Church and a State conjoyned together] and exerciſing that government in ſuch a way as might be expected from ſuch a Soveraign, and might in the higheſt manner oblige them to their obedience to him, by mighty and open-face diſcoveries of himſelf, by ſtupendious Miracles, amazing Signs and Wonders, and by an outſtretched

ſtretched Arm of Power, ſubduing all their Enemies before them; that People, above all others, might utter that Expreſſion, *Say unto God, how terrible art thou in thy doings?* and ſupplying them alſo with whatever they ſtood in need of, and at laſt ſetling them in a Land that was the glory of all Lands, and a Land for which God cared continually, and had his eye ever upon it to make it fruitful; their Story in *Egypt*, their Travels in the Wilderneſs, and their Poſſeſſion at laſt of the Land of *Canaan*, with the various Events that befel them there, are the profoundeſt and moſt ſtupendious part of all Hiſtory, and the greateſt outward and viſible Declaration of the mighty Soveraignty that is above, that has been yet made ſince the World began.

Secondly, God by taking the Government of this handful of People into his own hand, and vouchſafing to be their peculiar Legiſlator, firſt did intend a publick Inſtruction and Information to the reſt of the World beſides, and therefore he himſelf declares to them, that the Nations round about them ſhould admire their wiſe Laws; and that proceeded ſo far, and was ſo far verified, that the whole Body of the *Jewiſh* Laws, *Moſes* and the Prophets, was by *Ptolemy*, King of *Egypt*, tranſlated into the *Greek* Tongue, the moſt univerſal Language at that time; and ſo the greateſt part of the World became converſant with it, and it proved a marvellous providential Preparative for the Converſion of the *Gentiles*; 'twas eaſie [Prejudice removed] to perceive the difference between

the religious Worſhip and Service of the true God, and the ſuperſtitious Follies of Idolatry, between a devout ſerving the Maker and Preſerver of all things, and the doting folly of adoring nothing; for ſuch is an Idol in the Apoſtle's ſenſe, though it be materially a piece of Stone or Wood or ſome ſuch thing, yet 'tis nothing of that for which 'tis taken to be, and ſo is truly and vertually nothing: And their Conſtitution was ſo framed, that any Man might become a proſelite and incorporate himſelf into that Religion, that became convinced of the excellency of it. Secondly, This National Conſtitution was intended to prepare the World for that univerſal Law of the Goſpel, which was to be publiſhed in due time, and that two ways: Firſt, By being a ſtanding Monument and conſtant Memorial of the true God and his Worſhip, and a Preſervative of the Notices thereof; And, ſecondly, As it contained in its Bowels a diſcovery, that the Goſpel was that Bleſſing wherewith God intended to bleſs the World from the beginning, and being it ſelf a Witneſs upon Record to it.

The third thing to conduct us into a right Notion of this People, is to conſider, that the Scripture informs us, that God's whole tranſaction with this People was in a great meaſure with deſign to ſignifie things that ſhould be ſpoken of after; they are ſet forth, we are told, for Examples and Types, they were in their very conſtitution the ſhadow of ſomewhat to come, but not the thing it ſelf: In finding out therefore the divine ſignification of this

People,

People, we ſhall come to the trueſt and beſt comprehenſion of them.

The firſt and great deſign of God by them was to make way for the *Meſſiah*, to make them Harbingers for him, not only in reſerving them diſtinct from the World, that Chriſt might receive his Humanity from that People, and proceed from them, and ſo from *Abraham*, according to the fleſh, but that the offering up of himſelf as a Sacrifice for the World, and the neceſſity and perfection thereof might be ſignified thereby; the whole ceremonial Law was but a preparative Scene for the Goſpel, the end of it was Chriſt's offering up himſelf, and to declare this great truth, that no Humane Offerings, not the Firſt-born of Mens Bodies, if God had required it, would make a ſufficient Attonement for the Sins of their Souls, but that a better Offering was neceſſary to reconcile God and the World: the Law of the Ten Commandments the end of it was Chriſt; the Apoſtle tells us Chriſt is the end of the Law for Righteouſneſs, and Righteouſneſs was the great end of the Law, and ſo Chriſt muſt needs be the end of it; we are expreſly told, *the law written in ſtone is done away*; and it is now only in force as part of the Law natural, and as reeſtabliſhed by Chriſt, and made part of the new Law of Grace, and obliges upon the terms thereof. Two great ends there were in it, 1*ſt*, To diſcover Sin, and thereby the abſolute neceſſity of a Saviour. 2*dly*, To reſtrain it until Chriſt's actual coming and the commencement of the Goſpel. In both reſpects it was added,

becauſe of Tranſgreſſion, and was but a School-maſter ſtill to teach us the Goſpel-Leſſon, and bring us to Chriſt.

Secondly, God in the depths of his infinite and unfathomable Councels determining with himſelf, that few in reſpect of the body and bulk of Mankind ſhould be finally and eventually ſaved, gave this inſtance of it at firſt, in ſeparating but a ſmall handful of People to himſelf, in reſpect of the Nations of the Earth, and making his part and peculiar to conſiſt but of a few, 'tis not to be doubted, but that the inherent Attribute of Grace and Goodneſs in God is rendred more tranſparent to Men than any of the other, yet ſo it pleaſed infinite Wiſdom to order it, that the manifeſtation of it ſhould lye in the quality of the ſalvation, rather than in the quantity ſaved; the Righteouſneſs of God in dealing with all Men will be like the great Mountains, but his Judgments herein are like the great Deeps: the People of the *Jews* were in their conſtitution truly Types and Repreſentatives of the Saints and the ſaved Church, and many, very many of them were perſonally of that number, but they had all of them, not one excepted, that ſignification appurtenant to them, and literally and typically thoſe Qualifications:

1*ſt*, They were choſen of God and ſeparated from the reſt of the World, and called out to be his peculiar Treaſure.

2*dly*, They were devoted and dedicated unto God, and had received his mark in their fleſh.

3*dly*,

3*dly.* They enjoy'd the worſhip of the true God and all divine priviledges.

4*thly.* Whatever they poſſeſſed they owed it to Gods free donation, even their temporal inheritances in the land of *Canaan.* Now take theſe things in their true and ſpiritual ſenſe, and they are the perfect Conſtitution of a true and ſincere Believer under the Goſpel.

Thirdly, By the whole Tranſactions of God with this People, this general Intimation was given to the World, That no outward Adminiſtrations, though of the moſt advantagious Circumſtances, and accompanied with the moſt prevailing Motives, no Miracles, no extraordinary Operations, no Prophets, no Divine Oracles whatever, would reduce Men to their obedience to God, and ſuch a conformity to him, as is abſolutely neceſſary to make them Happy, unleſs there went together with it, ſome Divine Efficacy to change the faculties of Mens minds, and make a Man inwardly another thing, than what by his degeneracy and apoſtaſie he has made himſelf; nothing did more plainly and evidently diſcover itſelf in the whole tranſaction of God with this People, then that there could be no Law given, that would ſingly, and of itſelf, without foreign Aſſiſtance, introduce Righteouſneſs, that there was an abſolute neceſſity the Holy Ghoſt ſhould be ſent down from Heaven, if ever Mankind were made fit to go thither, and ſuch a Covenant made with the World, as would give to Men a new Heart and a new Spirit, and ſuch a Covenant God declares [having found fault

with this] that he would make, whereby he would write his Laws in Mens Hearts, and put them into their inward parts, and so possess them with his Grace, and lock them up to himself by his fear, that they should not depart from him.

If we begin with this People in *Egypt*, and consider them there, it is plain the generality of them had fallen in with the Religion of the Country, [notwithstanding all the colateral inducements they had, and all the obligations they lay under to the contrary] and totally forgotten the true God; this seems plain from what *Moses*, in *Exodus* replied unto God, when he commanded him to go to them, and tell them, *The God of their fathers had sent him unto them*; *Moses* Answers, *when I come unto the Children of* Israel, *and shall say unto them, the God of your fathers hath sent me unto you, and they shall say, what is his Name*, or as it is better rendred [*what God is he*] *what shall I say unto them?* 'Tis plain from hence, that *Moses* was well aware of the success he was like to have; and that the God of *Abraham*, of *Isaac*, and of *Jacob*, was a thing that the people at that time had no notion at all of, and upon their entrance into *Canaan*, when *Joshua* had by Gods direction circumcised them, God himself declares, *this day have I rolled away the reproach of Egypt from off you*, which reproach of *Egypt* was their Idolatry in *Egypt*, which was rolled away by their being devoted by Circumcision to the true God and his Worship; some learned men have supposed that the people were not circumcised in *Egypt*, and that their uncir-

uncircumciſion there was that reproach that was rolled away, but 'tis I conceive a miſtake, for we are told in *Joſh.* 5. v. 5. *Now all the People that came out* (ſpeaking of *Egypt*) *were circumciſed, but all the People that were born in the Wilderneſs by the way as they came forth out of Egypt, them they had not circumciſed:* And in the 4. *v.* that is ſaid to be the reaſon of their being now circumciſed; thoſe that came out of *Egypt* 'tis expreſly ſaid were circumciſed, now if they were circumciſed by *Moſes* after their coming out, then the reproach of *Egypt* was rolled away before, and this circumciſing could not be it, if they were (as I believe they were) circumciſed before they came out of *Egypt*; then uncircumciſion could not be the reproach of *Egypt* here meant, and 'tis probable they were all circumciſed there, becauſe *Pharaohs* Daughter ſo ſoon as ſhe had taken *Moſes* out of the water and looked upon him knew him to be an *Hebrew* Child, which is likely ſhe did by the mark of circumciſion: If you ask how Circumciſion and their Idolatry could ſtand together; the anſwer is, They kept up that Right without any regard to the ends of it, juſt as the Poſterity of *Eſau* and *Iſhmael* do to this day, who are the greateſt Idolaters in the World though circumciſed, and conſtant obſervers of that Right: No ſooner were they come into the Wilderneſs, though by ſuch ſtupendious deliverances as the World before had never been acquainted withal, and although they had a Miracle [by the Cloud and the Pillar of Fire] always in their eye, yet while *Moſes* was gone into

into the Mount to treat perſonally with God about their concerns, they fell greedily into the *Egyptain* Idolatry, [a great demonſtration they had been uſed to it before] and ſet up the Calves, to declare in the Higheſt manner their diſloyalty to God their King, their uneaſineſs under his Government, and that his Rule and their unruly Humours would never ſute together; and withal to ſignifie their wretched ingratitude for all he had done for them againſt *Pharaoh* and the *Egyptians*: And to teſtifie their utmoſt ſatisfaction and delight in what they had ſo done, the Text ſays, *Exod. 32. v. 6. And they roſe up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people ſat down to eat and to drink, and roſe up to play.* Suitable to this was their carriage all along in the Wilderneſs; ſo *Stephen* told their ſucceſſors, that for Forty Years in the Wilderneſs *they took up the tabernacle of Moloch and the Star of their God Remphan*, Figures which they made to Worſhip them, and had not ſacrificed unto God as they ought: the 78 *Pſalm* is a Holy recapitulation of all the diſloyal undutiful and unthankful treatment God had from them: If we follow them to their laſt ſettlement into *Canaan*, their conſtant ſpiritual Whoredom there was intolerable, provoking the moſt high to his face, their whole behaviour was utterly to teſtifie their diſlike of God and his Government, and that they deſired not him of all others to rule over them, but rather ſubjected themſelves to the meaneſt Idol; the two tribes of *Judas* and *Benjamin* that kept longeſt in their Integrity, yet ſoon fell to the

Worſhip

Worſhip of *Baal*, and before the great Captivity they had ſet up the moſt odious Idol-worſhip in the very Houſe of God; this was plainly ſhewn in viſion to *Ezekiel*, when he was in *Babylon* upon the firſt Captivity, there he ſaw Men in the Temple worſhipping the Sun, Women weeping for *Tamuz*, and many more Abominations; and in the 19th of *Jeremiah*, God tells them by his Prophet, *Jeruſalem and Judah ſhall be deſtroyed, becauſe they have burnt incenſe to all the hoaſt of heaven.* The ten Tribes early deſerted the true God, and fell down before the Calves at *Dan* and *Bethel*; and at laſt, under one of their apoſtate Kings, thoſe Idols were removed to *Samaria*, the Metropolis of the ten Tribes, and placed there to put the utmoſt Honour and Credit upon them that poſſibly could be; this was done by *Omri*, of whom the Scripture records, *that he did worſe than all that went before him*; becauſe he made Laws to bring theſe Idols from *Dan* and *Bethel* to *Samaria*, the Royal and Capital City of the ten Tribes, (for ſo it is called in the 7th of *Eſau*) to affront the God of *Iſrael* in the higheſt manner, and as much as in him lay to obliterate the Name and Mention of him amongſt thoſe Tribes in his own choſen and peculiar Country. The Holy Ghoſt has left a perpetual Brand throughout all Ages upon theſe Statutes of *Omri*, and in the 6th of the Prophet *Micah* tells the People, nothing they did ſhould proſper, becauſe *they kept the ſtatutes of Omri*; that is, they went to *Samaria*, and worſhipped the Calves there, according to the Laws and Inſtitutions of *Omri*,

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rendring these Laws thereby the most odious of all their Idolatrous Laws, because *Omri* did not only fall in with *Jeroboam* and the rest of that wicked Crew in their Idolatrous Veneration and Worship, but put the highest Honour and Countenance imaginable upon those Idols, that so they might by them supersede the true God, and root out his Religion for ever.

The long and sore Captivity the two Tribes underwent in *Babylon*, proved a cure to them for ought we find of their Idolatry, but they had no inclination to rebuild the Temple, nor to return to *Jerusalem*; and after their return, they continued in all their other Impieties till they came to the very highest they could arrive at, which was to be the Betrayers and Murderers of the Son of God himself, and by their own importunity to pull down the dreadful guilt of the most sacred Blood, that alone could save them, upon their own and their Posterities heads. After the Gospel was published, their rage and opposition to it was such, that St. *Paul*, notwithstanding all his love to them, and zeal for them, gives this dismal account of them, *that they pleased not God, and were contrary to all men*, forbidding the Gospel [what in them lay] to be preached unto the *Gentiles*; the learned and ruling part of them were so blinded with prejudice, that they would admit of no Testimony that *Moses* and the Prophets gave to our Saviour, though never so plain and convincing, nay, they would not admit that a Prophet could come out of *Galilee*, because Christ was of *Nazareth*, and yet if they had

had but conſulted the ſecond Book of *Kings*, *ch.* 14. *v.* 25. they had there found, that *Jonah*, one of their eminent Prophets, was of *Gathhepher*, a chief City in *Galilee*, and belonging to the Tribe of *Zebulon*: and even at their laſt gaſp, when all our Saviour's Predictions in the 24th of *Matthew* and in the other Evangeliſts came to be executed upon them, when they ſaw the abomination of deſolation before their eyes, that was, *Jeruſalem* encompaſſed with Armies, and *Titus* beſieging them, the Hiſtory of their vile and ſhameful behaviour then, is ſcarce credible, were it not transferr'd to Poſterity by one of themſelves there perſonally preſent.

The Natural Inſtruction of all this, and of the whole Behaviour of that People under all thoſe outward Means and Priviledges they enjoyed, is, That the Goſpel became neceſſary, God might well ſay as to all outward Diſpenſations, after his Tranſactions with this People, What could I have done more to my Vineyard that I have not done? yet have no Fruit. Had not this tryal been made, the Goſpel-glory had not ſhone ſo bright, nor had the World known the Value of that ineſtimable Effect of Chriſt's Purchaſe and Aſcenſion, the ſending down the Holy Ghoſt from Heaven to compleat the Work of Man's Salvation, and to ſanctifie, remake and ſave the World.

Fourthly, By this Covenant of peculiarity God enter'd into with the *Jews*, founded as upon outward Diſpenſations, ſo alſo upon temporal Rewards and Puniſhments, he would by the

the punctual and exact performance in both kinds, inſure to the World, the poſitive certainty of thoſe future Rewards and Puniſhments the Goſpel propoſeth to us in the World to come; upon this account we find with great exactneſs the effects both of God's Juſtice and Mercy to this People. Hence may be learned how great is his Goodneſs, and how dreadful alſo is his Juſtice: What People were ever ſo bleſſed as this People? ever ſo born with and forgiven as they were? never were they failed in any one temporal Promiſe, thô they were all made with Conditions of Obedience annexed; they ſeem to be at the utmoſt pitch and enjoyment of all their temporal Promiſes in the days of *Solomon*, the Grandeur and Splendor of that Court was exceeding great and magnificent, and great Homage paid to it by all the Nations round about; the Holy Ghoſt records that Divine and Heavenly Benediction that attended thoſe happy Days, and tells us they were Times wherein there was neither evil Accident nor Occurrent: but the end of his Reign ſhews us how fading and decaying we ſhall find all created Happineſs, and that the end of all temporal Promiſes is at laſt but a Grave and Room to repoſe our Bodies; this was ſignified to and certainly well underſtood by *Abraham*, *Iſaac*, and *Jacob*, who lived to poſſeſs nothing in *Canaan* but a Burying-place, the Field of *Machpelah*; they were inſtructed to look after better things through thoſe, [though their Poſterity did not] a heavenly Country was in their eye, and a City that has Foundations, whoſe Builder and

and Maker is God; and therefore it is the Scripture tells us, *God was not aſhamed to be called their God*; becauſe their hopes and expectations were not earthly, but ſuitable to ſuch a Being and Benefactor as he is, and ſuch as he expected thoſe ſhould have whom he intended to honour and own for his; for Twenty nine Years of *Solomon*'s Reign, the whole Twelve Tribes of *Iſrael* came up to the Temple at *Jeruſalem*, and worſhipped in the Beauties of Holineſs there; then was verified what the *Pſalmiſt* ſays ſo elegantly and emphatically in *Pſal.* 122. *Jeruſalem is builded as a city that is compact together, whither the tribes go up, the tribes of the Lord unto the teſtimony of Iſrael, to give thanks unto the Name of the Lord, for there are ſet thrones of judgment, the thrones of the houſe of David.* But Twenty nine Years was but a ſmall continuance of time, their ſins ſhortned thoſe happy days, *Jeruſalem* literal was not compacted together, the Ten Tribes went off and apoſtatized in the firſt Year of *Rehoboam*, and never came to worſhip there more.

The Judgments of God upon this People have been ſtupendious and dreadful, no part of the World have drunk ſo deep of the Cup of God's Severity as they have, and God himſelf interprets this to us, when he tells us in the Third of *Amos*, *You only have I known of all the nations of the earth, therefore I will puniſh you for all your iniquities:* You have I ſingled out of all the Earth to make both my Mercy and my Juſtice known by, that all the World might underſtand me, by my proceedings with you;

as

as I have discovered more Grace and Favour to you than to all the World besides, to let Mankind know my Nature is not cruel, but that I am the Lord merciful and gracious, long-suffering and slow to anger, yet at last will not spare the guilty; so will I punctually punish you, and that before all the World, for your manifold Iniquities, that my Justice thereby may be also made manifest. God's sharp Proceedings with them in the Wilderness, devouring them by Death; their sad and dreadful Captivities out of the Promised Land, when they were setled there; their being in the just judgment of God left to Betray and Crucifie their long expected *Messiah*, and the dreadful Judgment that in a few Years after befel them thereupon, ending in the total ruin both of their Church and State, and their miserable forlorn Condition to this hour, are all sufficiently convincing Evidences of this Truth.

The ten Tribes, for their abominable Idolatries, were early removed and captiv'd by *Salmanaser*, and to this day never again heard of, seem as lost, only survive in the Promises made for their restoration, and all we know of them is, that the Scripture tells us out of what places at last they shall be recalled. The other two Tribes, about a Hundred and twenty Years after or somewhat more, went into *Babilon*, suffering the loss of all in a sore Captivity; they returned indeed and continued a petty inconsiderable State, which was at the best under the *Maccabees*, till Christ came; but then when the glory of all they hoped for,

and

and the ſubſtance of all their Religion ſignified, appeared, then was the Judgment of God compleated upon them. What account can be given of this, that theſe peculiar People of God, in covenant with him above all the Earth, to whom the Promiſes of the *Meſſiah* were chiefly and primarily made, of whoſe fleſh he came, that they of all the World ſhould be his crucifiers; what account, I ſay, but this, that God would compleat his Judgments for all their Rebellions upon them above all others? and 'tis a thing of great remark and obſervation, that in the 6th *Chap.* of *Iſaiah*, where that fatal and dreadful Rejection of the *Jews*, from the advantage they might have had from Chriſt and the Goſpel at his coming, is foretold and recorded; we never find God more gloriouſly magnified, nor his praiſe more celebrated in Heaven, than upon this occaſion: *In the year that king Uzziah died, I ſaw alſo the Lord ſitting upon a throne, high and lifted up, and his train filled the temple. Above it ſtood the ſeraphims: each one had ſix wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried unto another, and ſaid, Holy, holy, holy, is the Lord of hoſts, the whole earth is full of his glory. And the poſts of the door moved at the voice of him that cried, and the houſe was filled with ſmoke.* And in the 8th Verſe, *Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will go for us? Then ſaid I, Here am I, ſend me. And he ſaid, Go and tell this people, Hear ye indeed, but underſtand not, and ſee ye indeed, but perceive not. Make the heart of this people fat, and make*

their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate. So clear and evidently just were God's proceedings with this People, in suffering them to reject Christ and the Gospel, who had so often and so long rejected him, and bring at last a total ruin upon themselves, their City and whole Country by the *Romans*, that the whole heavenly Hoast admire and adore his Actings herein, and give their utmost Suffrage thereunto.

But although all these Miseries have befallen this People, and all the Judgments threatned in the Law of *Moses* have been most righteously executed upon them, yet God, according to his ancient Promise, has not totally and utterly destroyed them, but has subjected them in hope, and will at last revive them with a glorious and merciful Revival and Resurrection; which is the Point shall be last considered about this People.

Touching the Calling of the Jews.

The Calling of the *Jews* is a Matter that has been variously treated of, and there has been considerable Advocates on both sides; but to me it seems, that no Man that with due diligence reads what the Scriptures informs us about this Matter, can fairly deny, but that the *Jews*

Jews will at last be called into the Christian Church, and embodied with it, and their restoration will be very glorious; the whole stream of the prophetick part of the Old Testament runs this way, God has upon all occasions by his Prophets declared himself very plain in this Point, that he would not by any of his Judgments utterly raze that People out of the World, but that there should be hope in their end, and that although he had in punishing many other Nations made a full end with them, that their Names should be no more remembred, yet he would not do so with the *Jews*, for he had married himself unto them, and although he would with the exactest severity punish them for their Sins and take vengeance upon their Inventions, yet he would not make a full end with them, but reserve them to be Objects and Spectacles of his Mercy at the last: so in the 31st of *Jeremiah* he declares, *That the sun, moon, and stars, should as soon cease from enlightning the world, as the seed of Israel cease from being a nation before him for ever*; which in a great measure our own eyes behold made good at this day, in the forementioned 6th of *Isaiah*, where their rejection from the advantages of the Gospel at its first publication and to this day is so solemnly and dreadfully declared by the Prophet; the last Verse of that *Chapter* is a plain witness to this, *But yet in it shall be a tenth, and it shall return and be eaten: as a teil-tree, and as an oak whose substance is in them when they cast their leaves: so the holy seed shall be the substance therefore.* Though they look like a dead Tree without

out Leaves, yet there shall be a secret Life within: *A holy seed that shall be the substance thereof.*

To set down all that the Prophets have left upon record, touching this restoration of the *Jews* at the last, were to transcribe a considerable part of their Writings, and therefore I shall confine my self in the proof of this Point to a narrow compass, and insist only upon some few Scripture Evidences, but such as I take to be very concluding and enough to convince in this matter.

First, If there appear any Promises in the Old Testament for the restoring and recovering of the ten Tribes, as there appear very many that *Judah* and *Israel* should be again united, and those two broken and divided Sticks made into one, then 'tis past question, that those Promises are yet to be made good and accomplished; the ten Tribes have never yet been restored since they were captived by *Shalmanser*, and God himself declared by his Prophet *Hosea*, in the first of *Hosea*, that he would make a great difference between the Captivity of the ten Tribes, and the other two, in point of duration and continuance of time, even so far, that the ten Tribes should seem as utterly cast away, yet in the 10th and 11th Verses he promises they shall be at last restored and embodied with the other two.

Secondly, When God speaks by his Prophets, as he very often does, of a second restoration that he would vouchsafe the *Jews*, 'tis as I conceive very plain, that it is yet to come, and can-

cannot be interpreted to be already past: The Text I shall chiefly insist on for both these Points, is in the 11th Chapter of *Isaiah*, Verse the 11th, and so to the end of the Chapter. *It shall come to pass in that day, that the Lord shall set his hand the second time, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.* And Verse the 16th, *There shall be a high-way for the remnant of his people, which shall be left from Assyria, like as it was unto Israel in the day that he came up out of the land of Egypt.* This seems a direct foretelling of the recovery of the ten Tribes out of their captivity, for these were the very places whither they were carried and dispersed; but the two Tribes we know were captived into *Babylon*, and *Babylon* here is not so much as once named; and there were many particular Prophesies that concerned the recovery of the two Tribes from thence: In the 49th Chapter of this Prophesie we find great Joy and Admiration expressed by the two Tribes, under the name of *Sion*, [by which they are very often expressed; and well might they be so, the other Tribes being gone, and they only in possession of *Jerusalem*, the Temple, and the true Worship] at the restoration of the ten Tribes: Verse 21. *Thou shalt say in thy heart,* [speaking of *Sion*] *Who hath begotten me these, seeing I have lost my children and*

am deſolate, a captive, and removing to and fro? and who hath brought up theſe? Behold, I was left alone, theſe where had they been? They looked on them as loſt, but now behold them with rejoycing and wonder.

The plain meaning of the Propheſie ſeems to be, that as God had graciouſly recovered the two Tribes out of *Babylon*, ſo he would ſet his hand the ſecond time, to recover the ten Tribes out of thoſe remote Countries where they were captived and diſperſed, and make a glorious reſtoration of all the Tribes; and this Propheſie, as I conceive, is not yet fulfilled, for it relates evidently to the times of the *Meſſiah*, and is generally granted both by *Jews* and *Chriſtians* ſo to do, and then to be fulfilled; according to the judicious Note of *Calvin* upon the place, *Itaq; hæc* [ſays he] *de Babilonica redemptione intelligi non poſſunt, ſed ad regnum Chriſti referri debent:* Theſe things cannot be interpreted of the deliverance out of *Babylon*, but ought to be referred to the days of the *Meſſiah:* and the Context puts it out of all doubt, for the Chapter begins with the *Meſſiah, And there ſhall come forth a rod out of the ſtem of Jeſſey.* And every Verſe after in the Chapter appears evidently a Deſcription of what ſhall happen under his Kingdom and Government.

Two things are objected againſt this, to prove that this ſecond Deliverance of the *Jews* often promiſed, is not yet to come, but is already paſs'd.

Firſt 'tis ſaid, That this ſecond Deliverance is ſpoken with reference to that out of *Egypt*, which

which is meant as firſt, and the Deliverance out of *Babylon* as this ſecond; but this Objection is wonderful impotent, for beſides that it does not cohere nor fit the caſe, becauſe the People were not captived in *Egypt*, but came at firſt voluntarily thither, and were after bred and born there, though they were we know kept in ſore bondage, yet they were not Captives there; 'tis to make the Prophet intend otherways than he ſpeaks, and that when he ſays God would a ſecond time bring the *Jews* out of *Aſſyria*, and *Cuſh*, and *Elam*, he meant, he would a ſecond time bring them out of *Babylon*; and ſhould it be admitted, that the *Jews* were, when they came out of *Babylon*, called out of all thoſe places, yet it was but the firſt time, and this ſecond Call muſt needs be yet to come: But the Prophet *Zachary* decides this Matter, and puts it out of all queſtion, for after the *Babyloniſh* Reſtoration was over, he propheſieth the very ſame thing, and directly foretells the reſtoration of the ten Tribes, *Zach.* 10. v. 9, 10. *They ſhall remember me in far countries, and I will bring them again out of the land of Egypt, and gather them out of Aſſyria, and I will bring them to the land of Gilead and Lebanon.* The *Babyloniſh* reſtoration could not be this, that God ſays he would *again* bring about, for that was effected when the Prophet wrote, and the two Tribes were at that time come home, and in their own Country: So that 'tis very plain, there was a ſecond Reſtoration of the *Jews* to be, after the Deliverance out of *Babylon* was over.

Secondly 'tis ſaid, That this ſecond Reſtoration of the *Jews* the Prophets ſo much point at, and ſo often foretel, was accompliſh'd at the coming of Chriſt by thoſe Converts amongſt the *Jews* that then embraced the Goſpel; but this is utterly out of the way of all right reaſoning about this matter, for St. *Paul* abſolutely denies, that the converſion of that remnant of the *Jews* in thoſe times, that thoſe few that then received the Goſpel, that that was the glorious ſtate of the *Jews* foretold and propheſied of in the Old Teſtament, which he calls their fulneſs, [though it was an evidence God had not even then totally caſt off his People] but on the contrary, looks upon that ſeaſon as their very loweſt ebb, and calls that ſeaſon their fall, their diminiſhing, their caſting away; and in his ſecond Epiſtle to the *Corinthians*, ch. 3. he tells us, *their minds were blinded, for until this day* (ſays he) *remains the vail untaken away in the reading the Old Teſtament*; [that is, he means upon the bulk and body of that People] which Vail he tells you in the 16th Verſe, when it ſhall turn to the Lord ſhall be taken away; but at that day when he wrote the Vail remained upon them. In the 11th of the *Romans*, v. 11. *By their fall* (ſays he) *ſalvation is come to the Gentiles*, and clearly refers it to another ſeaſon, that is, when the fulneſs of the *Gentiles* ſhould be come in, that the *Jews* ſhould have their fulneſs, and then all *Iſrael* ſhall be ſaved, and Chriſt not only be a Light to lighten the *Gentiles*, but the Glory of his People *Iſrael*; for, ſays he, God has concluded them [that is, the bulk

bulk and body of them] at this time under unbelief, that he might hereafter have mercy upon them all.

'Tis alſo farther objected upon the whole matter, 1*ſt*, That the ten Tribes were never loſt, nor are not in any ſenſe extinct; 2*dly*, That what calling they were to have is paſt already. He that affirms the firſt is obliged to tell us what came of the ten Tribes ſince their Captivity, and give ſome good ſatisfying account where they now are, which there is not a Man upon Earth that can do: He that affirms the ſecond muſt either ſhew when they were called and reſtored, or elſe muſt deny that there are any promiſes made for it, for if it be promiſed in Scripture, that *Judah* and *Iſrael* ſhould be again united, as 'tis plain enough to be, and the ten Tribes reſtored; then if thoſe promiſes do not appear yet to have been fulfilled, 'tis an invincible argument that the fulfilling of them is yet to come, for the Scripture cannot be broken, but muſt have its punctual accompliſhment one time or other.

But to come to a due and right conſideration of theſe two things, it will be neceſſary to take a view of their original Captivity, the Hiſtory of which we have in the ſecond Book of *Kings*, chap. 17. In the time of *Hoſhea*'s Raign, *Shalmaneſer* came up againſt *Samaria*, the Capital City of the ten Tribes, and after three Years ſiege took it; and the Text ſays, *carried Iſrael away into Aſſyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes:* And in the 18th *verſe*, after a recapitulation of all their heinous and God-

God-provoking ſins, 'tis ſaid, *Therefore the Lord was very angry with Iſrael, and removed them out of his ſight: there was none left but the tribe of Judah only*, under which name, that part of the Tribe of *Benjamin* that adhered to *Judah* is comprehended; for a Conſiderable part of the Tribe of *Benjamin* joyned with the ten Tribes in the Idolatry of the Calves, and underwent their Fate: And in the 24th *verſe* tis ſaid, *The King of Aſſyria brought men from Babylon, and from Cutha, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, inſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof*; by which 'tis plain, they were ſo effectually removed out of *Canaan*, that they were placed in a far and remote Country, and their own Country was Peopled with other Inhabitants; a thing very unuſual and rarely, if ever heard of in Conquer'd Nations, and in which a particular Hand of God ſeems to appear; and this continued till our Saviour's time, for the inheritance of the ten Tribes was much of it poſſeſſed by *Aſſyrians*, then with a mixture of ſome *Jews*; which *Jews* were moſtly of the two Tribes that returned out of *Babylon*, who, after their return, got into poſſeſſion of divers parts belonging to the ten Tribes formerly, the *Samaritans*, who inhabited a very conſiderable part of the inheritance of the ten Tribes, were all *Aſſyrians*, and well known to remain there ever ſince *Shalmaneſer*'s Conqueſt, and had the *Jews* in the utmoſt deteſtation, and would have no converſe with them of any ſort, this is all briefly

briefly expreſſed by *Grotius* in his judicious annotation upon the 4th Verſe of the 4th Chapter of *John*, *Samariam intellige* (ſaies he) *illam partem Terræ promiſſe in quâ manſerunt aſſyrii poſtquam cætera a decem tribubus olim poſſeſſa Judæi a Babilonia reduces receperunt, ab urbe enim olim regni capite nomen manſit regioni*, by all which it appears ſufficiently evident that in our Saviours time, the ten Tribes were not come back, but their Country was generally poſſeſſed by *Aſſyrians* and *Jews* of the two Tribes, tis like ſome few of the ten Tribes might be amongſt them, though *Shalmaneſer* did not leave ſuch numbers behind him as *Nebuchadnezzar* did, but ſwept the Country more clear in order to a new Peopling of it; So clear that it appears by the 27th Verſe of the 17th Chapter of the ſecond Book of *Kings*, That not one individual Prieſt was left in the whole Country; by which Providence God ſeemed to point at the long and laſting duration of that Captivity, and the hopeleſneſs of any ſudden return, whatever ſmall part of the ten Tribes might poſſibly ſtay behind or get into other adjacent Countrys, are not ſure to be reckoned for the ten Tribes, when all the Ruling part and the Bulk and Body of them were gone, no more then thoſe *Nebuchadnezzar* left (though they far exceeded in number) were to be reckoned for the two Tribes, when the chief of them and the Bulk of them were in *Babylon*, and the Scripture every where reckons the two Tribes to be there during their Captivity, and above fifty Thouſand returned, thoſe few of the ten Tribes that were in *Canaan*

in

in our Saviours time were of three ſorts, Firſt, ſuch as upon the firſt ſetting up of the Calves by *Jeroboam* had fled to *Jeruſalem*, (which divers did) to enjoy the true worſhip and ſervice of God and ſetled there; thoſe upon the removal of the ten Tribes by *Shalmaneſer* 'tis likely might at leaſt ſome of them return home to their former Inheritances: 2*dly*, Thoſe few that were left behind when *Shalmaneſer* tranſplanted them, for ſome few of the meaner poorer ſort were probably left: And 3*dly*, Thoſe that upon the decree of *Cyrus* came back which ſome few people did, that were near home and had fled into the adjacent Countrys, but the Bulk and Body of the ten Tribes were gone, and had not then returned, nor have they had any reſtoration to this day, but remain, as to our knowledge of them, buried and loſt in their firſt Captivity.

The reaſon why *Shalmaneſer* placed them in *Halah* and *Habor* by the River *Gozan* and in the Cities of the *Medes*, may well be collected from hence, 1*ſt*, That thoſe were the moſt uninhabited places of any parts of his Dominions; And 2*dly*, Becauſe thoſe places were at ſo very great a diſtance from the land of *Canaan*, that they might have no thoughts nor opportunities of returning, and for the matter of fact of theſe two reaſons, it is proved from *Strabo* and the beſt *Geographers*: now the ten Tribes being ſo circumſtanced at firſt in their Captivity, 'tis very probable to believe they ſetled and continued there, or were by (to us) unknown accidents removed, till all the Memorials of them were

were as now they be quite loſt and extinguiſhed: this Captivity of the ten Tribes was above a 120 Years before the *Babyloniſh* Captivity, and there is not the leaſt colour of proof they returned during that time; Nay, 'tis certain they remained in Captivity, when the other two Tribes were in *Babylon*; but 'tis urged by ſome, and great ſtreſs laid upon it to little effect, that they being within the Dominions of *Cyrus*, and his decree reaching all his Territories, they might return when the two Tribes came out of *Babylon*; for his decree ſet them all at liberty ſo to do, but this comes to no more then arguing from a bare poſſibility againſt a plain matter of fact to the contrary: The propheſies and promiſes that concern the Reſtoration and Converſion of the *Jews*, are not to be reckoned as fulfilled and accompliſhed from any poſſibilities or probabilities that they might be ſo in any age, that were to trifle with God's veracity, but from an actual, ſpecifical execution and performance: The ten Tribes I acknowledge, were within the Dominions of *Cyrus*, and by that decree might have returned, but 'tis certain in fact the Body of them did not, and that is eaſily ſuppoſed in the general, becauſe we find thoſe that had been but a few Years ſetled in *Babylon* were loath to return; and much more might the ten Tribes that were at ſo great a diſtance, and when the two Tribes came out of *Babylon* had been ſetled in thoſe remote parts very near two hundred Years, and all thoſe dead long before that knew the Country, and had been perſonally removed from thence, and that they did not return is poſſitively

tively proved from *Ezra* 2. v. 1. And from *Neh.* 7. and the 6th Verſe, where 'tis expreſly ſaid, thoſe *Jews* that returned into *Paleſtine*, were thoſe that had been carried away by *Nebuchadnezzar*; and we are further aſſured, they conſiſted only of the two Tribes, becauſe they took account of them and regiſtred them by their Genealogies, and Families, and ſo they were returned every one to their own City, and 'tis ſaid they came to *Judah* every one to their own City; *Eſdras* was one of them that returned out of *Babylon*, and by his ſecond Book it plainly appears, (ſo far as his Authority goes) that they reckoned the ten Tribes to remain then in their captivity, and ſhews how they had ſetled themſelves there, and thoſe that then lived muſt needs know that matter: True it is, that from the Decree in the firſt Year of *Cyrus*, to the ſixth Year of *Darius Nothus*, when the Temple was finiſhed, was 46 Years; ſo long was it e're the Temple was compleated, reckoning, beſides the times of its actual building, thoſe of the ſtops and intervals that interpoſed; and to that the *Jews* relate, when they told our Saviour, Forty ſix Years was this Temple in building: during which time ſome few ſcattered *Jews* belonging to the ten Tribes, that had fled upon *Shalmaneſer*'s conqueſt into the adjacent parts, returned into *Paleſtine*; but it does not appear that they were of any other Tribes, but thoſe of *Ephraim* and *Manaſſeh*: but this was ſo inconſiderable a thing, in reſpect of the return of the whole ten Tribes, that in *Ezra* and *Nehemiah* no notice at all is taken of it; and the building of the City and the Temple,

Temple, and re-peopling the Country, is wholly aſcribed to the two Tribes that went out of *Babylon.* Now no Man can think, if he would, that if that vaſt body of the ten Tribes had been then reſtored, but that they would have had a great hand in reſetling that Country, and eminent mention would have been made by the Holy Ghoſt of it. So that 'tis plain the body of the ten Tribes ſetled by *Shalmaneſer* by the River *Gozan* and in the Cities of the *Medes*, came not back upon *Cyrus* his Decree, but in the wiſe and ſecret Providence of God were reſerved for a more glorious Reſtoration, which is yet to come.

From the rebuilding the Temple, till our Saviour's time, there is not the leaſt intimation in any ſtory of the return of the ten Tribes: In *Ahaſuerus*'s time they were diſpers'd all over the *Perſian* Empire; that is plain from what *Haman* ſaid to King *Ahaſuerus*, in the third of *Eſther*, *There is a certain people* (ſpeaking of the *Jews*) *ſcattered abroad and diſperſed among the people in all the provinces of thy kingdom.* And I think 'tis utterly impoſſible to find any Call or Converſion of them to this day, ſuch as is propheſied of, and St. *Paul* tells us of, ſuch a body as thoſe Ten Tribes muſt needs conſiſt of, could be never called or reſtored, without filling the World with a very great Story; ſince our Saviour's time, we hear of nothing but Judgments upon that People, of their Slaughter and Ruine by *Titus*, *Trajan*, *Adrian*, and other Emperors, but not a word of any Reſtoration or general Converſion of the body of the ten

Tribes

Tribes that were carried so far eastward; some speak much of the flourishing of the Christian Religion in *Judea* and about *Jerusalem* in and after *Constantine*'s time, but that did not arise what ever it was from the number of *Christian Jews* there, so much as from the great conflux of other Christians that came from all Parts, and many of them setled their Dwellings there with respect to the holy Sepulchre, and the City and Country where our Saviour had lived and wrought all his Miracles.

The ten Tribes, as to any knowledge we have of them, are certainly the bulk and body of them lost; he that will deny it, is obliged to prove what is become of them, and where they be; but 'tis no good Argument to infer from thence, that either they are totally, finally, and really lost, or shall never be recalled; 'tis out of the compass of all rational conception to think such a vast number of People should be wholly extinct and not propagate Posterity, no instance can be given of any such thing; but their being does not at all depend upon our knowledge of their being, they may exist in many parts of the World, and we not know it, and so may be lost as to us, though not in themselves; 'twould be no good way of arguing, to deny the existence of all parts of the World, and all Inhabitants of it, that are not to us particularly known and discovered: And as to their Calling, it is a very potent Argument to me they shall be called, because they are at the present in such a lost unknown state; for the Prophets, and especially *Isaiah*, do in many places

places intimate, that their condition by the ordination of God ſhould be ſuch, that they ſhould ſeem as utterly loſt and paſt all hope of recovery; ſo *Sion* is introduced, ſpeaking, *Who hath begotten me theſe, ſeeing I have loſt my children?* The Prophet *Zachariah* ſeems to point at their wonderful recovery, in that expreſſion, *I will remove the iniquity of the land in one day*; and alſo the Prophet *Iſaiah* when he ſays, *Who hath heard ſuch a thing? who hath ſeen ſuch things? ſhall the earth be made to bring forth in one day, or ſhall a nation be born at once? for as ſoon as Sion travelled ſhe brought forth her children.* And the whole Scripture ſeems to deſign it as a moſt glorious Work of God's Power, wherein he would eminently appear to call home thoſe his ancient People, out of a moſt forlorn, ſeemingly loſt and deſperate condition; and Saint *Paul* himſelf, who beſt underſtood this matter, calls their recovery and reſtoration, in the 11th of the *Romans*, which, as he ſays, there was after that time to happen, *life from the dead.* 2*dly*, 'Tis ſaid by ſome, That what Calling they are to have, is paſſed already; and this they chiefly ground upon what was diſcourſed before, of the Advantages they had by the Goſpel in the time of our Saviour and the Apoſtles, and what Numbers of them were then converted, in ſo much that the Epiſtle to the *Hebrews* is directed to the believing *Hebrews*, and St. *Peter* and St. *James* write to the twelve Tribes ſcattered: That ſome of the ten Tribes, as well as of the other two, did embrace the Goſpel in thoſe times, is out of queſtion, and

that the Apoſtles met with many of them in *Heathen* Countries, where they went to preach, is very evident; the occaſion of their diſperſion, beſides thoſe common accidents by which Nations come to inhabit and dwell one amongſt another, was chiefly upon this twofold account: 1*ſt*, Whereſoever they were at any time carried captive, many of them ſtayed behind and never returned: And, 2*dly*, When they were to be removed as Captives by their Conquerors, many of them, fearing the conſequences of their Captivity, fled into other Countries, to conceal themſelves, and there continued; and ſo the Apoſtles found ſome of them almoſt every where diſperſed, as they went about preaching, and occaſionally converted part of them: and upon that account thoſe Epiſtles are directed to the Strangers ſcattered, and to the twelves Tribes, reckoning a part for the whole, and to keep up the Honour and Memory of the Tribes, and to make good St. *Paul*'s aſſertion, That God even then, had not quite caſt off his People; though 'tis likely of ſome of the ten Tribes there were but a very few that became Chriſtians, a very mean, ſmall, inconſiderable handful, in reſpect of the body and bulk of them.

But let the Converſion the *Jews* had in the Apoſtles times be put as far as it will or can be put, it is certain, if St. *Paul* be infallible, that thoſe that make that to be the great Converſion and Reſtoration of that People, foretold in the Old Teſtament, are undoubtedly miſtaken; for all the *Jews* that were then converted,

ed, St. *Paul*, in the 11th of the *Romans*, makes to be no more than a ſmall Remnant, like that in the time of *Elias*, which *Elias* did not ſee it was ſo inconſiderable, and oppoſeth it to the bulk and body of that People; no Man would think it a reaſonable and fair dealing with the Scriptures, if any ſhould ſay, that in *Elias* his time, the body of the *Jews* were free from the Idolatry of *Baal*, becauſe ſeven thouſand of them were; 'tis the ſame thing to ſay, the *Jews* were called and reſtored to the Church in the Apoſtles times, becauſe a ſmall Remnant of them were then converted; St. *Paul*, as plain as words can expreſs, diſtinguiſheth between the Call of that Remnant then, and the general Call of that People which he terms their Fulneſs, and which he refers all along to a future ſeaſon, when the fulneſs of the *Gentiles* ſhould be come in: 'twere a ſtrange thing to conceive, that that Seaſon wherein the Holy Ghoſt tells us, Wrath was come upon that People to the uttermoſt, that that ſhould be the Seaſon wherein all the glorious Predictions concerning their Call and Reſtoration ſhould be accompliſhed.

And 'tis not to be paſſed over, without much obſervation, that the Prophet *Iſaiah*, having in the forementioned 11th Chapter of his Propheſie, ſo poſitively foretold the reſtoration of the *Jews*, and particularly of the ten Tribes, and in the laſt Verſe of that Chapter declared, *There ſhall be a high-way for the remnant of his people, which ſhall be left from Aſſyria, like as it was to Iſrael in the day that he came up out of the land*

of Egypt. The twelfth Chapter following is the very Song *in Terminis* ſet down and indicted by the Holy Ghoſt, which the *Jews* ſhall ſing at that glorious time of their recovery and reſtoration. Chap. 12. *And in that day thou ſhalt ſay, O Lord, I will praiſe thee: though thou waſt angry with me, thine anger is turned away, and thou comforteſt me. Behold, God is my ſalvation: I will truſt, and not be afraid; for the Lord Jehovah is my ſtrength, and my glory, he alſo is become my ſalvation. Therefore with joy ſhall ye draw water out of the wells of ſalvation. And in that day ſhall ye ſay, Praiſe the Lord, call upon his Name, declare his doings amongſt the people, make mention that his Name is exalted. Sing unto the Lord, for he hath done excellent things: this is known in all the earth. Cry out and ſhout thou inhabitant of Sion: for great is the holy One of Iſrael in the midſt of thee.*

So that as there was a ſolemn Song ſung unto God, upon the mighty deliverance out of *Egypt*, for 'tis ſaid in *Exodus, than ſang Moſes and the children of Iſrael this ſong*; even ſo upon this mighty and wonderful reſtoration and recovery of the *Jews* ſhall this ſolemn Song of Thankſgiving be ſung by them all, to the Praiſe and Honour of that great God, that hath brought again together theſe poor dry Bones, and made a People and Nation of them, and has remembred his Promiſe of old, to *Abraham, Iſaac* and *Jacob*, and declared thereby his faithfulneſs and truth to this his ancient Inheritance, according to that of the *Pſalmiſt, He hath remembred his covenant for ever, the word which he commanded*

to

to a thouſand generations, which covenant he made with Abraham, and his oath unto Iſaac, and confirmed the ſame unto Jacob for a Law, and to Iſrael for an everlaſting covenant. Though their Poſterity, by their ſins, have brought a long ſuſpenſion upon theſe Promiſes, yet the Entail is not cut off, for it ſhall laſt through a thouſand Generations.

In the New Teſtament this Point is largely diſcuſſed, and as I conceive very plainly determined by St. *Paul* in his Epiſtle to the *Romans*, having profeſſed there his great zeal for, and love to, the *Jews*, that were his own fleſh, he propoſeth this Queſtion, *Hath God* (ſays he) *caſt away his people?* He anſwers it with the moſt ſacred, and withal the moſt vehement and abhorrent Negation, *God forbid*; juſt as he anſwers that Queſtion in the 6th Chapter, *Shall we ſin, that grace may abound?* (which was one of the vileſt ſcandals that could be put upon St. *Paul*'s Doctrine and the Goſpel,) He anſwers, *God forbid.* So that the caſe is ſo far very clear, that God has not caſt off his People, and 'twere a great piece of impiety, when we reflect upon the Promiſes made to them, and the Propheſies yet unfulfilled concerning them, ſo to think. The Apoſtle makes good this point, that God had not caſt off his People, by this twofold anſwer to that Queſtion; 1*ſt*, That ſome of them, amongſt whom himſelf was one, had embraced the Goſpel at that time, and that although the bulk of that People remained in unbelief, yet 'twas then as 'twas in *Elias* his time, there was a remnant of Believers amongſt

them according to the election of Grace; so that God had not quite cast off his People even then. And, *2dly*, He answers, that hereafter, when the fulness of the *Gentiles* should be come in, that Blindness, that then in part happened unto them, should be removed, and so all *Israel* should be saved: His words are in the 25th and 26th Verses, *For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob.* He tells the *Gentiles* before, that they were like a wild Olive grafted into a good Olive, and did partake of the Root and Fatness of it; they must not boast against the Branches, for thou dost not bear the Root, [says he] but the Root thee: The Apostle brings in the only objection the *Gentiles* could make in the 19th Verse, *Thou wilt say, The branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by Faith. Be not high-minded, but fear.* And in the 24th Verse tells them, *For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these that be the natural branches, be grafted into their own olive-tree?* The Apostle in these Verses intimates to the *Gentiles*, that he would not have them exalt themselves too much over the *Jews*, and therefore reveals to them this Mystery, that Blindness was happened in part unto

unto *Iſrael*, until the Fulneſs of the *Gentiles* ſhould come in, and then all *Iſrael* ſhould be ſaved; and for this quotes that paſſage in the 59th of *Iſaiah*, *There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob*: The plain meaning of which, and of the Context all along, is this, that the converted *Gentiles* ſhould not over-magnifie themſelves, as if they were ſo the true Church, that the *Jews* were utterly excluded; for as ſome of them embraced the Goſpel then, ſo the excluſion of the reſt was but for a time, till the fulneſs of the *Gentiles* ſhould come in, and then the *Jews* ſhould have their fulneſs alſo, and ſo all *Iſrael* ſhould be ſaved, and have ſuch a reviving as he calls before, *life from the dead*; the converſion of ſome *Jews* at that time [amongſt which was St. *Paul* and the reſt of the Apoſtles] being viſible and notorious to all, was no Myſtery at all, nor can he be ſuppoſed to refer to that, when he tells them he would diſcover a Myſtery to them; for in Scripture phraſe a Myſtery contains ſomewhat ſacred, and ſomewhat ſecret: But 'twas a great Myſtery and a marvellous Secret, that the body and bulk of the *Jews* were ſuffer'd by Gods juſt judgment to lye in unbelief till the fulneſs of the *Gentiles* was come in, and that then the *Jews* ſhould all be called, the Vail taken off their faces, and ſo all *Iſrael* ſhould be ſaved; and this he ſays expreſly is God's Covenant unto them when he ſhall take away their ſins. By all *Iſrael*, 'tis paſt all denial he means the *Jews*; for in the preceding Verſe he ſays, Blindneſs was happened to *Iſrael* in part, until the fulneſs of the *Gen-*

tiles ſhould come in, and then all *Iſrael* ſhould be ſaved, where the oppoſition is plain enough between *Jew* and *Gentile*; and he means the ſame thing by *Iſrael*, where he ſpeaks of *Iſrael* in part, and all *Iſrael*, and the Quotation he brings ſolely reſpects the *Jews*, *There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob.* No Man can ever ſo miſtake, as to think that Propheſie belong'd to the *Gentiles*, or any part of them; *For this* (ſays he) *is my covenant unto them; and as concerning the goſpel, they are enemies for your ſakes; but as touching the election, they are beloved for the fathers ſakes, for the gifts and calling of God are without repentance.* So that this calling of the *Jews*, that, according to St. *Paul*, is yet to come, for there has never been ſince his time, any ſuch juncture, with reference to the *Jews*, as could be called their fulneſs, or ſuch a revival, and ſuch a reception of them into the Chriſtian Church, as could be called Life from the Dead, or has it yet ſo turned unto the Lord, that the Vail has been taken off them; this calling, I ſay, of the *Jews*, ought to be eſtabliſhed as an undoubted Doctrine of the Chriſtian Church, St. *Paul* having not in very many Points declared himſelf more fully, as I conceive, than he has done in this; nor is there any thing material that can poſſibly be objected againſt this genuine and clear Interpretation of the Apoſtle's ſenſe before given, who has largely and with great exactneſs and accuracy treated upon this Subject, and as I conceive for ever determined it.

I come

I come in the laſt place to the conſideration of this particular appartment of this Epiſtle in the 12th Chapter, from the 18th Verſe to the 24th. The Apoſtle in theſe Verſes is vigorouſly purſuing the chief deſign of this whole Epiſtle, which is to encourage and perſwade the believing *Jews*, to ſtand faſt in the profeſſion of the Goſpel; and in order to it, not to forſake the Chriſtian Aſſemblies, [which was in thoſe days uſually the firſt ſtep to Apoſtaſie] notwithſtanding all the ſpecious Allurements they had to return to the *Moſaical* Inſtitutions, and notwithſtanding all the ſore and preſſing Perſecutions they underwent for their Profeſſions ſake; and the chief Motives he inſiſts on all along for their ſo doing, are from the Author of the Goſpel, and the Excellency of the Goſpel it ſelf, the Preference it hath to the Law, the great Priviledges they are arrived at thereby, and how worthy the Goſpel was in all reſpects to be ſuffer'd for. In theſe Verſes he ſeems to make an epitomizing compariſon between both the Diſpenſations, that of the Law, and this of the Goſpel, and as he ſays in the 8th Chapter, ſpeaking of the Prieſthood of Chriſt, *Of the things which we have ſpoken, this is the ſum*, or head, κεφάλαιον. So what he ſays here in theſe Verſes ſeems to be ſuch a recapitulation of his whole comparative Diſcourſe between the Law and the Goſpel.

The particular induction of theſe Verſes begins in the 15th Verſe: *Looking diligently, leſt any man fail [or fall away] from the grace of God; leſt any root of bitterneſs ſpring up, trouble you, and thereby*

thereby many be defiled: left there be any fornicator, or profane perſon, like Eſau, who for one morſel of meat ſold his birthright. For ye know how that afterwards when he would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it carefully with tears; Which is in other words to ſay, take great heed leaſt any of you Apoſtatize from the Chriſtian Doctrine to *Judaiſm*, and that by ſuch example many others be ſeduced to do the like: For in ſo doing you will reſemble profane *Eſau*, who ſo eaſily as upon the preſſure of a little temporary hunger, and the relief of one poor meal, ſold his birthright and primogeniture, upon which God had entailed the Prieſthood and the Dominion of the Family, the double portion, and the bleſſing of the Covenant, for ſo long as God was ſerved within private walls, and before the Tabernacle and Temple were erected, to the firſt born was appurtenant the Prieſthood, and the right of performing all Holy and ſacred Miniſtrations before the Lord; and upon theſe accounts the Apoſtle calls him Profane *Eſau*: the apoſtatizing *Jews* would reſemble him, and that in a twofold reſpect.

1*ſt*, Becauſe the Goſpel that contained all the glorious priviledges, was their peculiar birthright, the promiſes being made originally, as we are told in the 9th of the *Romans*; to them, Chriſt came of them, and firſt offered himſelf to them, and the Goſpel was preached in the firſt place to the *Jews*, and tender'd to them as their particular Right, before it reached the Gentiles.

2*dly*.

2dly. If out of the impatience of ſome Temporary perſecution and to obtain ſome preſent worldly eaſe and repoſe, they ſhould quit and forſake the Goſpel, they would become like prophane *Eſau*, who deſpiſed all his Spiritual Priviledges, to ſatisfie his preſent appetite, and ſold them for ſo mean a carnal advantage as one poor meal.

Before we come to a diſtinct conſideration of each particular of the Apoſtles compariſon, and for the clearer underſtanding of it, ſome things may be previouſly noted; Firſt, We have here ſet forth, how much more Honourable the call of a Chriſtian is then that of a *Jew*, and how much greater and nobler attainments we arrive at by the Goſpel, then ever the *Jews* could pretend to by the Law: And this is done, Firſt, Negatively, By ſhewing that we are paſt and not come to thoſe lower and more terrene Diſpenſations and Methods of the Law; but we are come to all the wonderful priviledges and advantages of the Goſpel, it has been God's way from the Beginning to proceed gradually in the Revelation of his love and good will to the World, and ſtill to advance farther and farther in diſcoveries of himſelf, and in methods of Grace, till at laſt the intercourſe between God and Man upon the aſſumption of the Human Nature to the Divine, is as near as it can be, and Men come to have acceſs to God, in the manner the Apoſtle tells us, *Eph.* 2. ver. 18. *For through him we both have an acceß by one Spirit unto the Father*; which is to Worſhip in the Grace, Glory, and Efficacy of the whole Trinity,

nity, and to have as much Communion and Fellowship with each Person distinctly, and as much enjoyment of them, as we are capable of in this lower World.

Secondly, The Apostle here sets before the believing *Jews*, the form of giving the Law, and the effects of it, both which had in them all the discouragement and dissuasive imaginable from deserting the Gospel and returning to that; for the giving forth of the Law was with all the amazing affrighting Terrour that possibly could be, to represent the eternal Majesty and Soveraignty of God the Supream Legislator: The dreadful Consequences of breaking his Laws, and falling under his Justice and Wrath, and how fearful a thing it is for a sinner without some reconciliation to fall into the Hands of the living God, and the effect of this dreadful promulgation was suitable to it, for the People fell under the Highest consternation, and petitioned that God would please to speak for the future to them by *Moses*, being far unable to endure any such personal converse with the Almighty: Nay, even *Moses* himself, that had so long, and so intimately conversed with God, was not able to abide by this dreadful appearance, but fell into a paroxism of quaking and fear, and this sufficiently represented by the vast distance there was between God and Man, in this dispensation, and how impossible it was for Man under that Law, ever to approach unto God with any comfort and satisfaction.

Thirdly, By the Apostles so punctually setting

ting forth the giving of the Law upon Mount *Sinai*, and oppoſing that ſingly, to the Fabrick and State of the Goſpel, is contained this inſinuation, that it was comprehenſive of their whole conſtitution; the higheſt Priviledge and Honour the *Jewiſh* Church had to boaſt of, and that wherein they did moſt eminently ſtand diſtinguiſhed from the reſt of the World, was, their being brought unto Mount *Sinai*, and God Perſonally meeting them there, and himſelf delivering his Law unto them: By this they were moſt eminently in their publick national State taken into Covenant with God above all the kindreds of the Earth, and conſtituted there by a political State and a National Church unto himſelf; and the Apoſtle reckons it as one of their higheſt priviledges, *the giving of the Law*. Now the force of the Apoſtles Diſcourſe lies in this, the greateſt thing you have to boaſt is your Law, and God's giving it himſelf to you upon Mount *Sinai*, thence came all your National Priviledges, and that was indeed no other then a ſplendid Miniſtration of Death, Man ſtood there before God under the greateſt Guilt, Condemnation and Miſery, and God ap peared with the ſevereſt and moſt awful aſpect that Man could behold him in; nothing but Thunders, Earthquakes, Voices, Fires, and dreadful Horror round about him: The Pardon, the Peace, the Reconciliation, the near Approach unto God that Man ſtood in need of, theſe things belong to Mount *Sion*, to which we are come by the Goſpel, and 'tis a very ſorry change for any *Jew* that had embraced the Chri-

Christian profession and viewed the Glory of this spiritual Mount, and the Inhabitants of it to return back to Mount *Sinai*, and all the dreadful circumstances appurtenant to it.

I come now to the distinct consideration of each particular in these verses, *For ye are not come unto the mount that might be touched, and that burned with fire*, or as some better read it [*the fire that burned*;] the Apostle's scope is to discover the Excellency and Glory of the Gospel-state by a Negative comparison of it with that of the Legal, and 'tis one good step towards the shewing what a thing is, to shew comparatively [when the comparisons lie near] what it is not, you are not come (says he) *unto that mount that might be touched*; coming to that Mount which your Fathers came to, is quite out of date; that is not your present business, that is not the Dispensation God calls you to now; but you are by his call come to another Mount, a much nobler and better state of things, we are said to be come to that to which God calls us unto, and to which he requires our attendance and obedience; the People came to this Mount after very great preparatives of God's own appointment; we by the Gospel came to Mount *Sion* without any such typical preparations; this Mount was Mount *Sinai* in *Arabia* in the Wilderness of *Horeb*, called sometimes the Mount of God, which probably St. *Paul* when he travelled there (as in one of his Epistles he tells us he did) had seen. Three things are observable of it, 1*st*, It was a very great and high Mountain. 2*dly*, That it was in a vast and Barren

ren Deſert, had a moſt retired and ſolitary Situation: And, 3*dly*, That it was a Mountain full of fruitleſs unprofitable Shrubs and Buſhes, from whence it had its denomination.

Now in regard that all God's proceedings are originated in infinite Wiſdom, and ſo perfect and compleat, and every circumſtance of them carries in its bowels wonderful Inſtruction, 'tis not only our Duty, but our great Advantage and Intereſt by ſearching to find it out, eſpecially in things of this nature, where every thing was impregnated with future and typical ſignifications.

For the firſt, God's chuſing to appear and deliver his Law from the top of ſuch a Mountain, was to ſet before the People his Highneſs and Majeſty, and to repreſent his ſupreme Soveraignty over them, and the great diſtance that by this diſpenſation he was at from them; we read in Scripture of many ſacred Tranſactions upon Mountains, as being nearer Heaven and more removed from Earth; and our Saviour himſelf from ſuch a Pulpit uttered that famous Sermon of his recorded in the 5th of *Matthew*. God's Appearances to the World from the beginning have been ſuted to his Deſigns and Intendments thereby; ſo when he appeared to *Abraham*, to give him the Promiſe of the *Meſſiah*, he appear'd in the form of a Man; when he appeared to *Moſes*, to inſure him the People ſhould ſurvive their Afflictions and Sorrows in *Egypt*, becauſe his preſence was amongſt them, he appeared as Fire in a Buſh, and the Buſh not conſumed

ſumed by the Fire, becauſe he dwelt in it; and when he appeared to *Joſhua*, who was to be his Captain, and fight his Battels in *Canaan*, he appeared as an armed Man, with a naked Sword in his hand; ſo here, being to deliver, as the ſupreme Legiſlator, his Laws to the People, his Appearance is all Majeſtick, to repreſent the Sanctity and Severity of his Laws, and the dreadful deſtruction would accompany the breach of them: For let us but conſider diſtinctly and particularly how this Mount was circumſtanced, and we ſhall ſee nothing could to fleſh and blood be more awing and dreadful, the Lord himſelf, the eternal *Jehovah*, deſcended like devouring Fire upon it, the Mount was thereupon all over Fire and Smoak, with Blackneſs and Darkneſs, and quaked exceedingly, Thunders and terrible Voices filled the Air, and above all, there ſounded in their ears that moſt dreadful ſound of the Trumpet, that waxed louder and louder, and the voice of words, after all, with which they were ſo terrified, that they could not endure the conſternation of it, and earneſtly petitioned they might never hear it more. And what could be leſs expected, ſince this was the firſt general diſcovery, in a way judicial, God made to the World of their Apoſtaſie and Rebellion, and the firſt time he by a comprehenſive Law ſet it before them? We could not expect to hear of God in any other way, or that he would with any other aſpect ſhew himſelf upon ſuch an occaſion; the Law belonged to Man from the beginning, and was ſo imprinted in his conſtitution, that he was a

Law

Law to himſelf; it was alſo correſpondent to, and inherent in, the holy nature of God, that made him in his Image, but God thought it not fit to promulgate it in ſuch a Syſteme till now, nor to ſet before him in Tables of Stone, what was originally written, however defaced in the fleſhly Table of the Heart; but herein, as in a Glaſs, he ſhews unto Man at once his deformed and apoſtate Face, and all the Rebellions of *Adam* and his Poſterity ever ſince; the diſcovery of which muſt needs be dreadful to Man, and accompanied with the higheſt diſpleaſure in God; and therefore nothing was viſible in this whole Tranſaction, but Tokens of Wrath and Diſpleaſure; in a way judicial, nothing could more awfully repreſent God's coming, to take a ſtrict Account of, and give a final *Judgment upon the World*, than this Appearance; the ſweet and gentle Calls of the Goſpel (ſatisfaction being interpoſed) are quite of another nature.

Secondly, This Mountain was ſcituated in a vaſt barren and fruitleſs Deſert, to ſignifie to us, the Nature of the Diſpenſation (as to Man's advantage by it) as barren and fruitleſs as the Deſert it ſelf, the Law being ſutable to the holy Nature of God, and Man's corrupt and depraved Nature and Inclination lying in direct oppoſition to it, nothing but ruine and deſtruction could accrue unto Mankind thereby, the Law being, according to the Divine Nature, holy, juſt, and good, and Man being originally made in that Image, this Law before his fall would have been his great delight and ſatisfa-

ction, and it had been natural to him to have lived in conformity to it, but having degenerated from that Image and loſt it, this Law becomes to him Death and Condemnation, God could not repeal it, nor Man perform the Duties of it, nor make any ſutable ſatisfaction for his diſobedience, and ſo Mankind muſt needs lye down in ſorrow, and by the fear and dread of this Law be all their life-time ſubject to bondage; how impoſſible was unſinning obedience to a creature, the thoughts of whoſe heart was evil, and only evil, and continually evil? God could not repeal it, he could no more diſſolve and deſtroy or contradict that Law, as to the matter of it, than he could contradict his own Exiſtence; as for inſtance, when he commands no other Gods to be worſhipped but himſelf alone, this could never be repealed without God's denying himſelf; and ſo when he commands, that Men ſhould not Steal, nor Lie: this is ſo founded in the rectitude, veracity, and juſtice of God, that it can never be reverſed, becauſe they are eternal Principles inherent in the Nature and Being of God, as well as the counterpart of Man's original Frame: The reſult of this matter is plainly this, As no Man could poſſibly be happy, while in Rebellion againſt his Maker, and in ſome reſpect againſt himſelf, ſo no Man could ever be happy under this Law, that fully diſcovered his Rebellion unto him, and inflicted the Penalties due to it, without any proviſion of Relief, or the diſcovery of any Remedy or Help in this caſe; Man could never keep this Law, nor make any adequate

adequate compenſation for the breach of it, and therefore it only ſerved to make this diſcovery to him, that thereby he was irrecoverably loſt, and that his happineſs and help muſt ariſe ſome other way. So that of all places this Mount *Sinai* yields the leaſt deſirable Fruit to Mankind, and is of all others the moſt formidable and deſtructive, and no Man that is once diſcharged from the dreadful conſequences that attend it, could ever more miſtake his own intereſt, than to meditate a retreat to the Soil of *Horeb* and *Sinai*.

If it be asked, how we come ever to be freed from the Obligation of the Law, if the Law be in it ſelf of ſuch an unalterable Nature; the anſwer is, We never were, nor can be, free from an obligation to the matter of it, while the World endures there will be an obedience due to it; but our freedom and diſcharge from it lyes in this, there being no Remedy provided by the Law it ſelf for our breach of it, and Man himſelf being utterly at a loſs in that matter, and never able to provide any, God himſelf in the deepeſt profoundeſt contrivance of infinite Wiſdom, finds out a way to make a ſatisfaction on our behalf to himſelf, for all our tranſgreſſions of it; and ſo although the Law, as to the nature of it, be not thereupon repealed, yet upon plenary ſatisfaction made, the Penalty is relaxed, and our bleſſed Redeemer in his own Perſon having ſuffered all the Penalties the Law inflicted, the whole power of legiſlation and giving Laws to the World, is henceforward put into his hand, all Power in Heaven

and Earth henceforth is his, the Mediator is now the only Legiſlator, and no Law is in force, but what he promulgeth; and thereupon as it was delivered upon Mount *Sinai* to the *Jews*, 'tis by him diſſolved, and we come under obligation to it, not only as it is the Law Natural, but by vertue of a new edition of it in the Laws of the Goſpel, with which it is incorporated and now enjoyned, and becomes obligatory upon the gracious terms thereof and no other.

The third circumſtance conſiderable, with reference to this Mount, is this, That it was not only ſcituated in the barren Wilderneſs of *Horeb*, and was it ſelf a moſt barren fruitleſs place, full of nothing but unprofitable Shrubs, fit only for the fire, but it was alſo a Place of wonderful retreat from all the Buſineſs and Company of the World, a Place extreamly ſolitary and retired, in the midſt of a vaſt and uninhabited Wilderneſs, and to this day remains the moſt deſolate part of the known World; here it was God was pleaſed to call the People out to meet him; here he choſe, of all the parts of the Earth, to deliver his Law to them, and not without great expreſſion and ſignification.

1*ſt*, This was to let us know, that when God ſpeaks to us, we ſhould have nothing to do, but ſingly to attend him; that ſuperſedes all other occaſions, is of greateſt import, and all other affairs are to be poſtpon'd. God having great things to tranſact with the People that came out of *Egypt*, in order to ſundry future as well as preſent deſigns of higheſt moment

ment and conſequence, kept them Forty Years in the Wilderneſs at his own finding and providing, that ſo nothing might interpoſe between him and them, nor interrupt that converſe he deſigned to have with them, and that tryal he meant to make of them: when we are to deal and tranſact with God, we ſhould ſay to all the World as *Abraham* ſaid to his Servants when he was aſcending the Mount to ſacrifice *Iſaac*, *Stay you here, while I go and worſhip yonder.*

2*dly*, This was to ſignifie to us, that when God powerfully declares himſelf in the efficacy of his Law, he will bring Men into ſuch a ſolitude, as that no diverſions whatever ſhall relieve them, he will ſet them nakedly before him without the leaſt ſhelter to cover or conceal them; many are the coverings Men make to conceal themſelves and their nakedneſs from God, and many the ſubterfuges to which they retire from him, but one time or other God will have every living Man removed from all worldly concerns to make his Appearance before him; he will call every Family and every Perſon apart, and ſet their ſins in order before them, after they have accuſtomed themſelves to ſuch mean and low conceptions of him, that at laſt they think him to be like themſelves, and thereby render the Notion of God nothing but an Idol in their own degenerate fancy. God's chuſing this place to deliver his Law, ought to be a great and awful conſideration to every Man that makes it his buſineſs to hide himſelf by diverſion from God, and the beſt part of himſelf, which is his Conſcience, the

great preſent Relief that both evil Men and evil Angels find, is by diverting themſelves with the Noiſe and Buſineſs of this World, from a ſolemn conſideration of the relation there is between God and them, and how great an accomptant every creature muſt needs be to his Maker, ill Men would ſoon fall into great Agonies, was there nothing in their view but God and themſelves, for they carry about with them their own condemnation: 'Twas truly and excellently ſaid by a Heathen Author, *Prima eſt hæc ultio quod ſe judice Nemo nocens abſolvitur.* Every ſuch Man is in Practicals, what St. *Paul* tells us an Heretick is in Doctrinals, αὐτοκατάκριτος, a Man condemned of himſelf; and 'tis impoſſible to diſcharge ſuch a Man. The meaning of the Apoſtle, I take to be, that he that had at his firſt entrance into Chriſtianity, that had at his Baptiſm made a publick Profeſſion of the true orthodox Doctrine of the Goſpel, and after fallen in with corrupt and heretical Opinions contrary to it, had thereby openly condemned himſelf, and pulled down what he before had built up: So 'tis with all Men that profeſs to know God, and in Works deny him; that are convinced of the Law, that it is good, and of the obligation they have to it, but yet never meaſure their own Practices by it; ſooner or later they will be all brought into the circumſtances the People were in at this Mount *Sinai*; *David* diverted himſelf long from the ſenſe of his Murder and Adultry, but at laſt God ſingled him out, and ſo treated with him apart from all the concerns of his Kingdom, as filled

filled him with the deepeſt Anguiſh and Sorrow. How wiſe and happy a choice is it to enter into our Cloſets betimes, to commune with our own Hearts and be ſtill, and to let our Reins inſtruct us in the ſtill Seaſon of the Night, to ſet God before us, and all the World at a diſtance behind us, and take a right and perfect view of our own ſtate with reference to God, and never take up our reſt till we are arrived to thoſe Terms he requires to qualifie us for our reconciliation to him, that we may upon good grounds reckon our ſelves amongſt the Called, the Faithful, and the Choſen. Under the Goſpel there is one ſure never-failing tryal of a ſafe condition, he that ſincerely and as an honeſt Man ought to do a thing, endeavours a perfect conqueſt over his moſt prevailing and predominant Sin, that Man is a ſincere Man in the Goſpel account, and without all controverſie in the high road to Everlaſting Happineſs; 'tis our great wiſdom to poſſeſs our ſelves now with thoſe thoughts we ſhall be ſure to have when God ſummons us to make our Appearance before him; whatever it is that keeps us from ſo doing, engages us to the higheſt folly, and renders a Man the Scripture-Fool, that is, the Fool in God's account, which is the true Fool, a Man made up and conſtituted of folly about his greateſt concerns; when the mirth and pleaſant part of the World is a diverſion from this, we may well ſay of Laughter that it is Madneſs, and when we employ our ſelves in the wiſeſt and moſt ſerious part of the World, in order to ſecure us from this,

we do but feed upon Vanity and Lies, a deceived Heart leads us aside, and we cover our selves with such a sorry garment as will shortly be stript from us, and we shall be left exposed and naked; how great and how miserable a Fool is that Man that is top full of this World, and the Business of it, and thinks of nothing else, when God calls him privately aside, and tells him, *This night shall thy soul be taken from thee*; and from henceforward, to all eternity, thou shalt have nothing to do but to converse with thy own Sins and with me in the effects of my Justice.

Several appurtenant Circumstances the Apostle reckons up to this Mount, to which they were not come, which they might contemplate with much satisfaction, and the more highly value Gospel-Attainments:

1*st*, That it might be touched; the meaning of which was only this, that the intangibility of it by Man or Beast, was only by vertue of Divine Sanction and Command, and so it was but figuratively so; but the Mount in it self might be touched, and was a carnal earthly thing sutable to that dispensation, which was but an earthly Tabernacle pitch'd by Man; but Mount *Sion*, he compares it withal, is a thing impossible to be touched, and is in its own nature purely spiritual; the sum is, your Fathers came with their Bodies to a Mount that might be touched, though it must not be touched; but by the Gospel, you are come in your Spirits to a Mount that cannot corporally be touched, that is altogether heavenly and spiritual.

ritual. 2*dly*, It was full of Fire. 3*dly*, There was Blackneſs. 4*thly*, Darkneſs: And, 5*thly*, Tempeſts. Fire is of all parts of the Creation moſt dreadful to fleſh and blood, and in it ſelf terrifying, tormenting, devouring; and therefore, to make his Majeſty the more dreadful, God 'tis ſaid deſcended upon the Mount in Fire, and the Law here given is thence called a fiery Law; in the 5th of *Deut.* we find the People three times together expreſſing their dreadful fear of this Fire; and the *Pſalmiſt* alludes to this in the 97th *Pſalm*, when he ſays, *A fire goeth before him.* As the moſt dreadful part of the Creation, Hell it ſelf is oftenеſt ſet forth by it; this Fire was accompanied with Blackneſs, Darkneſs, Tempeſt, Lightnings, Thundrings, and Earthquakes, the moſt affrighting aſtoniſhing Compoſition that could be ſet before Humane Eyes, and in that conjunction rendring each other more terrifying and amazing, all repreſenting the obſcurity and ſeverity of that Diſpenſation, and the ſad and ſore Puniſhments the Law inflicted upon every tranſgreſſor; as Hell is called Fire, ſo 'tis alſo called the Blackneſs of Darkneſs; and by the Tempeſt, was ſignified what Storms and Confuſions the Law makes in the Minds of convinced Sinners, when no Remedy appears. 'Tis not now poſſible to conceive, what a terrifying, heart-breaking, killing Sight, that Mount was ſo circumſtanced, and the Apoſtle gives them no ſmall ground of conſolation, when he tells them they are not come to this Mount: 'Tis true, that all this is called by the Holy Ghoſt,

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in the New Teſtament, Glorious, but 'tis meant of the Glory of God's Juſtice and of his ſeverity, which we are told is much excelled, and in a ſort eclipſed by the Glory of his Grace and Mercy.

6thly, and *7thly*. To compleat the Terrour of this Mount the Apoſtle mentions the ſound of the Trumpet, by which God ſummoned the People to appear before Him, and the *voice of words which the people were not able to bear the hearing of:* Of the ſacred uſe of Trumpets we read much in Scripture, ſometimes to ſummon to great Judgments, and ſometimes preparative calls to great Mercies, they were uſed in calling Aſſemblies, and in a ſolemn manner in proclaiming the Jubile every 50th Year; upon which account the People were ſaid to be bleſſed that heard the *joyful ſound:* There was alſo every firſt Day of the 7th Month, a Memorial of blowing of Trumpets to ſummon the People to the Day of expiation, the preaching of the Goſpel is often typically repreſented, by a Trumpet ſounding, 'tis alſo in the Revelation, introductive of all the great Judgments towards the end of the World, the ſeven Trumpets there are ſaid to ſound for that purpoſe; and in the very laſt coming of Chriſt, he is ſaid to come with the Voice of the Arch-Angel and the Trumpet of God: This that the People heard here was not a real Trumpet, but the ſound of one, poſſibly the Voice of the Arch-Angel uttered in the ſound of a Trumpet, as perhaps the Voice of the Arch-Angel and the Trumpet of God when Chriſt ſhall come, is only the Voice

Voice of the Arch-Angel utter'd in the ſound of a Trumpet; this Trumpet upon Mount *Sinai* is ſaid to wax louder and louder; ſignifying God's nearer approach until he uttered the Law unto them: The ſound of it was moſt terrifying and dreadful, and had this ſignification, That God will call all Fleſh before him and alarum them to receive the Judgment pronounced by his Laws, and the call will be ſo loud that no Mortal Ear can exclude it.

To the ſound of the Trumpet is added the *voice of words*, with which the People were ſo greatly affrighted, their fear aroſe not only from the Matter of the Words, but from the manner of their delivery, and that dreadful ſound in which they were uttered, as appears by their petition put up, which was not that God ſhould not ſpeak to them any more, but that he would ſpeak by *Moſes*, and not himſelf perſonally any more leaſt they ſhould die. This appears in the recapitulation of this ſtory in *Deut.* 5. the People are there ſaid to deſire *Moſes*; *Go thou near, and hear all that the Lord our God ſhall ſay.* The Apoſtle adds, they could not bear that which was commanded, the weight of the Law was unſupportable; and to add to the terror of all Diſobedience to it, if ſo much as Man or Beaſt touched the Mountain from whence it was delivered it was immediately to die; and even *Moſes* himſelf who had often been ſo near unto God, and ſo converſant with him, was not able to abide this dreadful ſcene, but fell into conſternation and horror, [an evident intimation, that the beſt Man upon Earth could not

not ſtand before God, under that diſpenſation;] which addition to the ſtory, God for ſome eſpecial ends (we may be aſſured) gave to the Apoſtle by Revelation, there being no ſuch thing recorded by *Moſes* himſelf.

In the 22th Verſe the Apoſtle comes to the ſecond Part of the compariſon, the affirmitive Part, ſhewing what it is that the believing *Jews* when they embraced Chriſtianity came to, *but ye are come to mount Sion*: 1*ſt*, This in general is to inſtruct the converted *Jews*, that by the Goſpel they are come to, and embodyed with the true Catholick Church, called in ſcripture, the fulneſs of him that filleth all things; of which the National Church of the *Jews* was but a Type and a Figure: 2*dly*, That this true Catholick Church is partly in Heaven and partly on Earth. And 3*dly*, The Apoſtle by intermixing theſe parts together in his account of them, gives them to underſtand, that they are all of one piece and together make but one Church and one Body under one Head, things in Heaven and things on Earth being united in Chriſt as their common head, and by telling them they are *come*, they are come to this Catholick Church: the Apoſtle ſignifies this unto them, that as their Fathers after ſeveral Days Travel upon their coming out of *Egypt*, and by great and ſolemn preparations, came at laſt to Mount *Sinai*; ſo they and their Fathers having travelled through the former diſpenſation, which was the great preparative to this, they are now ſafely arrived hither, and are come to all the Glories and Priviledges of the Goſpel, they

they are come in reſpect of Relation and Communion to all that part of the Church that is in Heaven, and to all the true and real parts of it upon Earth, not now confin'd to any National Conſtitution whatever; and this is the beſt ſtate and utmoſt that we can attain to in this World. The Apoſtles drift here is not at all to deſcribe the Church Triumphant, but the Militant Church; the force of this Diſcourſe lies in preferring the ſtate of the Goſpel-Church here upon Earth, beyond and before that of the legal and judicial Church, and the Apoſtle chooſeth to repreſent them both by two Mounts, one where the Law was given, (which was the greateſt thing belonged to the Judaical œconomy;) and the other from whence the Goſpel firſt iſſued. If you ask why the Apoſtle repreſents the Goſpel-ſtate by Mount *Sion* and *Jeruſalem*, that were places proper and peculiar to the *Jews*; there are ſeveral accounts may be given of it.

1*ſt*, Becauſe thoſe places had Spiritual and Goſpel ſignifications even as the *Jews* enjoy'd them; and ſo the Apoſtle repreſents by them [the better to engage the *Jews*] what they truly and really ſignified, and ſpeaks of them in their own native and proper repreſentation: Mount *Sion* conſiſted of two parts, on the higheſt part the Temple was built, and on the other the Palace of their Kings; ſo that this Mount was typically comprehenſive of their Civil and Eccleſiaſtical ſtate.

2*dly*,

2*dly*, The Gospel first issued from thence, and it was propheſied that so it ſhould do, *Esau* 2. 3. *out of Sion ſhall go forth the Law*, (ſpeaking of the Gospel) *and the word of the Lord from Jeruſalem.* And the ſame Prophet tells us, *the deliverer ſhall come out of Sion*; and upon that account in *Pſal.* 133. God is ſaid *from Mount Sion to command the bleſſing, even life for evermore*; the meaning is, Chriſt himſelf came into the Temple upon Mount *Sion* in *Jeruſalem*, and from thence in perſon iſſued out the Proclamation of the Goſpel, and therefore the Apoſtle keeps up the Honour of this Mount, and this City, becauſe it had ever been by right and deſignation the ſeat of the true Worſhip of the only true God, in oppoſition to all Idolatry, and upon that account called the City of the Living God; and in regard of the moſt glorious Types and Prefigurations were therein included, and at laſt therein appeared the great end and ſubſtance of them all; the glorious Perſon of God-Man of Chriſt himſelf; it ſeems in a ſort neceſſary, if the Church were denominated by any one place; it ſhould be from this, as being comprehenſive of the whole Church and State of the *Jews*, and the very center of it, the Catholick Church under the Goſpel being under confinement to no one place more then another, no one place could ſo give a denomination to it, as it might do to a National Church, and therefore this place is made choice of by the Holy Ghoſt, and being comprehenſive of all God's ſacred inſtitutions of old, of the *Jewiſh* Church Litterally, and the Goſpel Church Spiritually:

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The Catholick Church univerſally thereupon is denominated from it, and by it, to the end of the World.

To which we may add in the Third place, That ſince all the promiſes in the Old Teſtament that are made to the Goſpel Church to the end of the World, are made to it under thoſe names of *Sion* and *Jeruſalem*, that therefore it ſeems neceſſary to keep up thoſe names [as it hath pleaſed the Holy Ghoſt to do] to the end of the World, to ſhew the punctual fulfilling of thoſe promiſes in all Ages. What Mount *Sion* and *Jeruſalem* ſignified will not be compleated till the Conſummation of all things, upon which account God was ſaid to take up his reſt and dwell there for ever: Nothing therefore ſeems ſo proper, ſo decent, and fit, as to denominate the Goſpel-Church by thoſe terms; and as it was in the Apoſtles times a great help to them to find out what Chriſt was to do and ſuffer, by what was ſignified and typified of him under the Law, ſo it will be to the very end of the World a marvellous help to the Church to underſtand the glorious methods of his Kingdom and Government, by looking back and ſeeing how it was ſet forth in the prefigurations of it that belonged to *Jeruſalem* and Mount *Sion*.

It pleaſeth the Holy Ghoſt throughout the whole Scripture moſt frequently to repreſent the Goſpel in Judaical Types and Phraſes, and two reaſons we may probably ſuppoſe for it.

1*ſt*, To ſhew what an exact Agreement and Harmony there is in all God's Diſpenſations, how

how every ſhadow truly repreſented the ſubſtance, and every counter-part punctually agrees with the original.

And 2*dly*, As a means to promote the converſion of the *Jews* in the latter times, when they ſhall lay to heart and conſider, that all their own Religion expreſſed in their own Language, is truly and fully to be found in the Chriſtian Religion, that the Law therein is exactly conſter'd into the Goſpel, and every particular thing they moſt valued they ſhall here find by name expreſſed, and fully to be enjoyed in the ſubſtance and perfection of it.

But for the more punctual and exact diſcovery of the Apoſtles ſenſe in theſe Verſes, it will be needful to conſider the particulars [to which he tells the believing *Jews* they were come] ſeverally, and diſtinctly.

The Firſt thing he tells them they are come to, is to *Mount Sion*, of which for the clearer comprehenſion of the Apoſtles meaning by it, ſome things may be particularly conſidered of that Mount as it ſtood circumſtanced under the Law; and this in eſpecial, that the great Honour that is put upon it in Scripture, is principally with reſpect to the Temple that then ſtood upon the top of it, and which was meant and ſignified by it; this was the place whither all the Males were to come three times a Year, and the ſolemn part of all the *Jewiſh* Worſhip could be no where elſe performed, and their private Worſhip where ever they were at home or abroad, (upon *Solomon*'s requeſt to God at the firſt dedication of it) was generally directed towards

towards this place. This we may ſee in the caſe of *Jonah*, who in the Whale's Belly thought of directing his Prayer towards this Holy Temple; and the Prophet *Daniel*, when it was pulled down and lay in Rubbiſh, prayed even then towards it three times a day, as we ſee in the 6th of *Daniel*. This Temple, placed upon Mount *Sion*, was the only ſanctified Houſe where the mighty God was pleaſed to take up his dwelling ſince the World began; the Tabernacle was ſmall and ambulatory, and but preparative to this glorious, ſanctified, ſolemn Fabrick; the City of *Jeruſalem* and the Land of *Canaan*, were only holy relatively and upon collateral accounts, the City with reference to the Temple, the place of God's reſidence, but the Temple was inherently Holy, made ſo by God's own dedication, and deſcent into it at the firſt; this was the place where day and night God was ſerved without ceaſing, according to his own ordination, and therefore he is ſaid to love it above all the *dwelling places of Jacob*. Here the long expected Meſſiah, the Son of God, Chriſt himſelf was brought, and all that the Law required performed about him in this Sacred Houſe: But ſure we are the Apoſtle intended nothing literal about this Mount, his drift is wholly ſpiritual; and therefore, having premiſed thus much of the literal, typical State of this Mount, we muſt now examine what it means in this place, and as it lyes in the compariſon, and the ſenſe intended, ſeems very obvious; by Mount *Sion*, the heavenly *Jeruſalem*, and the City of the living God, the ſame thing

is intended and this is the meaning, ye are come to all that was typified by them, and all that was promiſed on the Churches behalf to them, to every Promiſe made to the Church under thoſe denominations, which is no other but the Goſpel-ſtate and the bleſſed Priviledges and Adminiſtrations thereof in its fulneſs and glory; the Apoſtle declares the meaning of theſe places to be ſpiritual, and neither of private interpretation nor literal ſignification, that the *Jews* might ceaſe doting upon them in that low and mean ſenſe, and might be convinced that the Goſpel vertually contains all that was excellent in them; Mount *Sion* (as was before ſaid) had its value from the Temple that ſtood upon it, and therefore when the Goſpel is propheſied of by it, 'tis ſaid *the mountain of the Lord's houſe ſhall be exalted on the top of the mountains.* Now, inſtead of this material Temple, every Chriſtian under the Goſpel is himſelf a living Temple of the Holy Ghoſt, a Temple wherein God dwells, and all ſpiritual Worſhip and Service is continually offered up, and the whole Church is one intire living Temple, wherein God is always ſpiritually ſerved, ſo 'tis expreſſed in the 2d of *Epheſ. Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints and of the houſhold of God, and are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone, in whom all the building fitly framed together groweth unto an holy temple in the Lord:* And he that is arrived at this true Goſpel-ſtate, and all the glorious Enjoyments of it, to have acceſs to the Father,

Father, through the Son, by that one Spirit, he is come to the true Mount *Sion* and the real Temple, where God will dwell for ever, he abides in the neareſt acceſs to God he is capable of, and in all thoſe holy and ſanctified Qualifications which the Temple ſignified, as it was then the Seat and Center of all the true Worſhip of God.

The ſecond thing the Apoſtle tells the *Jews* they are come to, is the heavenly *Jeruſalem*, the City of the living God, and although the ſignification of this, is the ſame with Mount *Sion*, yet it is greatly farthering to the Apoſtle's deſign, the mention of it, that ſo the *Jews* might think nothing valuable amongſt them was loſt, but all to be found with great advantage in the profeſſion of the Goſpel, the whole Religion of that National Church of the *Jews* being contained in this City, and therein vertually compriſed the whole ſtate of the Goſpel. The Catholick Church, with great reaſon and ſignification, under the Goſpel every where ſpread, and under no confinement, is ſtiled a City, and is called *Jeruſalem*; a vaſt difference there was between coming to that dreadful, barren Mount *Sinai*, in the Wilderneſs of *Horeb*, and the City of the living God. Several things are conſiderable in this City to heighten the compariſon, taking it to be made either with Mount *Sinai* or *Jeruſalem* literal:

1*ſt*, The Noble and Honourable Government of this City: 'Tis governed by the great Charter of the Goſpel; none have any Rule but the living God himſelf; no Laws are in

force here, but what come from Christ's own Mouth; the Gospel Church is built up and managed as the Temple was [which was the soul and glory of this City] in every particular, by God's own punctual direction, and there is his delight; there his Soul rests where he is served by Laws of his own composing and enacting.

2*dly*, This City is a place of invincible strength and security; the *Jews* knew to their cost the earthly *Jerusalem* was not so: here's the Mount *Sion* that cannot be moved; the Gates of Hell can never prevail against it; 'tis sure to remain against all opposition, till it be safely taken up into Heaven, from whence it came.

3*dly*, The Inhabitants of it are all united; 'tis a City compact together, not with carnal and earthly, but spiritual Ligaments; there is such an union in it as God has chosen and takes pleasure in; amidst great variety, they have but one Head; they all minister under him as fellow-citizens for the good of each other; they are all guided and animated by one Spirit, and they all tend to one and the same end.

4*thly*, 'Tis a City of wonderful Beauty, the City of the great King, the Palace of the living and eternal God, as the *Psalmist* says comprehensively and prophetically of it under the name of *Sion*, *Beautiful for scituation is mount Sion, the joy of the whole earth*: this Beauty lyes in the Presence of God, and in its Sanctity, and in that Image and Superscription of God that it bears; here are to be seen the Beauties

of Holineſs, and the Stamp of all the Divine Attributes: and this City, as it is called the heavenly *Jeruſalem*, and the City of the living God, is oppoſed to the earthly *Jeruſalem*, as it abode during the whole ſtate of the Law; for we are told in the Epiſtle to the *Galatians*, that that was in bondage with her Children as well as Mount *Sinai*; but *Jeruſalem*, which is above, ſays he is free, which is this heavenly *Jeruſalem* he here ſpeaks of; the Apoſtle means not by *Jeruſalem* above, the Heavenly State, that is plain by the Context, but he means the State of the Goſpel-Church here upon Earth: the thing to be enquired after is, upon what account 'tis called the heavenly *Jeruſalem*, and *Jeruſalem* above, and that we ſhall find to be a moſt proper and reaſonable Appellation of it, and that upon ſeveral accounts:

1*ſt*, It comes originally down from Heaven, Divine Revelation is the Ground and Foundation of it.

2*dly*, All the Inhabitants of Heaven dwell alſo here, both the Father, the Son, and the Holy Ghoſt, by their gracious Preſence and Influences; and in that reſpect this is ſaid to be their Dwelling-place, and their Abode for ever; and therefore in the following words the Apoſtle tells them who the Inhabitants are of this Mount and City to which they are come, *God, the Judge of all, Jeſus, the Mediator of the New Covenant, and an innumerable company of Angels*; the Angels are all as miniſtring Spirits and Servants preſent in it and converſant about it, and ſuch Inhabitants muſt needs make an holy City.

3*dly*, It is made up of Members part in Heaven and part on Earth, the bleſſed Angels, and the Saints departed, as well as the Saints living on Earth, are parts of it, and ſo it has a good Title to be called Heavenly, and *Jeruſalem* above.

4*thly*, All the true Members of it, even upon Earth, are holy and heavenly Perſons, their converſation, πολίτευμα, their City-converſation is in Heaven, and they are all travelling towards their everlaſting reſt there. And ſo this Heavenly *Jeruſalem* is the Heavenly State of the Catholick Church under the Goſpel, which is not fixed to any one earthly place, nor can it be in bondage or come under captivity, but is free, is the *Mother of us all*, comes from above, and returns thither; it may be ſaid of it as it was of Chriſt, when he was the *Son of Man upon Earth*, he was alſo the *Son of Man in Heaven*; and ſo this *Jeruſalem*, this heavenly City, whil'ſt it is upon Earth, it is alſo in Heaven: the nature of it is purely ſpiritual and heavenly, and the whole World, both *Jews* and *Gentiles*, are comprehended in it, making, as the Apoſtle ſpeaks, of *them twain one new man.*

The third think Believers are ſaid to come to, is an *innumerable company of Angels*; the expreſſion is taken out of the 7th of *Daniel*, where it is ſaid, ſpeaking of God, Thouſand thouſands miniſter unto him, and Ten thouſand times ten thouſand ſtood before him, ye are come to Miriads of Angels, which is well render'd, *an innumerable company of Angels*; and this is made good ſeveral ways:

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1*ſt*, We are come ſo to them as to be of the ſame Society and Family with them, they are part of Chriſt's Houſhold, only inhabit a Story above us; for by the Blood of his Croſs all things in Heaven and Earth are gathered together in and under him as their Supreme Head and Soveraign, and make but one Incorporation; they all joyn together in the ſame Adoration and Worſhip, for God hath ſaid, let all the Angels of God worſhip him, and they declare themſelves upon all occaſions to be fellow-ſervants with the Saints in all Chriſt's Concerns, in all the Affairs of his Houſe and Family.

2*dly*, We are come to theſe Angels by having a ſecret, inviſible, yet conſtant and ſweet Communion with them; great is the inviſible influence the Angels have upon us, and the converſe they have with us, taking notice of all our private Devotions, and farthering us therein, by many unthought-of and undiſcerned, yet very advantageous circumſtances, ſuch as lyes in their way to adminiſter, and alſo by being preſent in the publick and ſolemn Aſſemblies of the Church, where they not only joyn and concur in the Worſhip and Service performed, but without all doubt in ſuch methods as are proper to them to operate in, they are aiding and aſſiſting, and both in the private and publick Worſhip of the Saints, continually preventing and oppoſing the malignant endeavours of Satan and the other Angels; and ſo there is always a ſweet Communion maintained between the Saints upon Earth and them in Heaven; as

the Saints here look upwards and rejoyce in their fix'd and eſtabliſh'd Happineſs and Glory above, ſo they are continually aſcending and deſcending and viſiting the Saints here below, and uſing all endeavours to bring them ſafe to the ſame bleſſed ſtate with themſelves, and beholding the whole Trinity ſo employed as they are for Man's recovery, and taking ſuch complacency in it, and they themſelves having received Orders in Heaven from their Supreme Soveraign and Head to that purpoſe, their whole Endeavours tend that way, and to aſſiſt in the compleating of the Church, as it is their peculiar Province, ſo it is alſo their great Delight and Satisfaction.

3*dly*, We are come to thoſe Miriads of Angels, as they are Chriſt's ſupreme inviſible Agents and Officers in his Church, and to all the Advantages of their Service and Miniſtry, in general, they have the care of all the Elect, the whole Body of the Faithful are committed to their charge and keeping, we are told *the Angels of the Lord encampeth about them that fear him*, as they did about *Eliſha* of old. How many gracious and wonderful Deliverances does Chriſt effect for his Church in general, and each individual Member of it, by the Angelical Miniſtry? the manner of which, though we enjoy the benefit, is to us unknown; and as they were under the Old Teſtament employed to make extraordinary Revelations of the Will of God to the World, ſo they are now employed to be continually ſuggeſting the Mind and Will of God to the Hearts and Spirits of his choſen, and

and to counter-work the Devil in all his Temptations and Suggeſtions to the contrary; this is not done in ſuch a way as the holy Spirit operates, who is an indweller with us and cohabits with the Soul, but the Angels work upon us only as external Operators, and ſo what they do is by making impreſſions upon our Faculties from outward and external Means and Circumſtances ſuted thereunto, and from our preſent Inclination and Diſpoſition, ſutable to which they accommodate their Actings, but they convey not, as the Holy Ghoſt does, any inward Power of Acting, nor any new Abilities to our Souls.

4*thly*, As the evil Angels are conſtant obſervers of all the Tranſactions of the Church in general, and of every Member of it in particular, in order to accuſe, calumniate and miſrepreſent before God, ſo theſe bleſſed Angels are conſtant Spectators and publick Notaries of all the Proceedings of the Church, and all the Actings and Sufferings of every Member thereof, in order to bear a faithful Witneſs before God, and be a punctual Record thereof at the Day of Judgment: And in this ſenſe we are come unto them, they are not only preſent in publick Aſſemblies, but converſant in the Cloſet of every Saint, and take an exact view of all their devout and fervent Addreſſes unto God; upon this account it is that St. *Paul* tells us, that the Apoſtles by their Preaching and Suffering were a Spectacle to Angels, the holy Angels beheld their Spiritual Courage and Conqueſt with wonderful ſatisfaction; and upon this

this acccount it is, that St. *Paul* chargeth *Timothy*, before the Elect Angels, to look well to the discharge of his Work and Office, because they are Witnesses appointed of God to take punctual notice of his Behaviour therein; and the Presence of the Angels is made an Argument by the Holy Ghost for the well-ordering our selves and all our Actions in Church-Assemblies.

5thly, The Angels as they are God's Officers, employed for the guard and security of the Church, so they are also for the revenging of his Wrath upon their Enemies, so it often was under the Old Testament, and so it is under the New, and will continue till the end; that wretched prophane *Herod*, who added to all his former wickedness to shut up *John* in Prison, and after added to that addition to cut off his Head to please a *Dalilah*, and at last came to make himself his own Idol, by taking to himself that glory that should have been ascribed to God, at last an Angel smote him and dispatch'd him to his own place, by a woful and miserable Catastrophey: the Angels stood all ready when our blessed Saviour was led to the Cross, to have rescued him upon the least Command; this our Saviour himself told the *Jews*, when he was encompass'd with a *Roman* Guard, he could upon request to his Father have *more then twelve legions of angels to rescue and assist him*, which exceeded the number of Men the *Romans* then had in their whole Army, for their Army at that time did not consist of twelve Legions; and in the *Revelations* we find the Angels con-

conſtantly employed by God as the great Executioners of his Wrath upon the Churches Enemies to the end of the World.

6thly, We are come to this innumerable company of Angels, as to our trueſt Friends and moſt faithful Companions, for they never leave us till they have brought us home.

1ſt, To the reſt of our Souls in Heaven, for they wait upon every dying Believer to comfort and chear his ſpirit ſo ſoon as ever it hath left the Body, and ſafely to convey it into that Bleſſed fellowſhip above, and into that glorious place and ſtate of reſt called *Abraham's Boſom.*

And *2dly*, They will be aſſiſting and inſtrumental [though it be effected by the mighty Power of God] to call and raiſe the Bodies of the Saints out of their Graves at laſt: when Chriſt comes to effect the firſt Reſurrection, he will be attended with all his Glorious Angels, and by their Miniſtry the Dead in Chriſt ſhall riſe firſt, the Trumpet that will ſound to ſummon them out of their aſhes will be an Angelical ſound, probably the Voice of the Arch-Angel; and when they ariſe out of the Earth, they will together with all the Saints then living, be caught up by the Angels and conveyed by them to meet the Lord in the Air, [the laſt office the Angels will have to perform,] and ſo will ever abide with him. Whoſe heart would not burn within him upon the contemplation of theſe things, that God ſhould be ſuch a lover of Men, that the Eternal Son ſhould by his death redeem them; his own ſpirit by his influences

fluences come down and dwell in them; and all the Angels in Heaven made their Guardians; and their whole Miniſtry and Service employed on their behalf.

How bleſſed a condition does the Goſpel inſtate us in above the Law, in reference to this particular: When Man firſt fell by ſin, the Angels became his moſt avowed Enemies, and Executioners of Wrath, that went out againſt him; for the *Cherubims* ſtood with a flaming Sword to keep the Tree of Life, and to ſhut Man out of Paradiſe, he made his Angels Spirits, and at that time *his miniſters a flame of fire.* When the Law was given upon Mount *Sinai*, and Man conſidered only in his natural ſtate, the Angels were moſt dreadful and terrible in their appearance; but now under the Goſpel, Angels and Men by the Blood of the Croſs are embodyed into one Fellowſhip and Society, united in and under one head, engaged in the ſame Worſhip and Service, and enjoy a ſweet and moſt endeared communion each with other; all which is fully inſinuated and intimated by the Apoſtle in telling the Believing *Jews* they were *come to this innumerable company of angels.*

4*thly*, The Apoſtle tells them, they are come to the *general aſſembly and church of the firſt-born which are written in Heaven*: This is an expreſſion of that part of the Catholick Church here upon Earth, to which by the Goſpel all Believers come, and with which they are incorporated and imbodyed; two things are intended hereby, to ſhew the preference of the Goſpel-ſtate before that of the Legal.

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1*ſt*, That inſtead of the Aſſembly of all the Males three times a Year at *Jeruſalem*, which is called in Scripture *the great congregation*, they are come now to the great Aſſembly of all the Members of the true Catholick Church amongſt Mankind, to all the true ſervants of God both of *Jews* and Gentiles, that any where call upon God in Spirit and Truth, and that God would have ſuch a general Aſſembly, and ſuch an univerſal Church of the firſt-born throughout all Nations, without any farther reſpect to the *Jews* or their Church, was a ſecret undiſcovered till the Goſpel Revelation came.

2*dly*, That this aſſembly conſiſts only of real and true Saints, ſuch as have the right of the firſt born: the great inheritance that men are born capable of in this World, is the poſſeſſion of Heaven at laſt; thoſe that obtain that are the eldeſt ſons of this lower World, and the firſt-born amongſt Mankind in the Scripture ſenſe; and none obtain this inheritance but ſuch as are eternally elected in Chriſt to it, and therefore the Apoſtle when he names the Church of the firſt-born, adds, as explanatory of it, *whoſe names are inrolled in Heaven*, that is in the Lamb's Book of Life, in the Roll of God's eternal purpoſes and councels, there they are Regiſtred, and not in an Earthly Regiſter as the *Jews* were; this Church of the firſt-born is called in Scripture, the firſt fruits of the whole Creation, *unto God and the Lamb*; they are ſaid to be Heirs to God and Joynt-heirs with Chriſt; they are made Kings and Prieſts unto God, and ſo have all the Title and Right of Primogeniture appurtenant unto

unto them. This infinitely exceeds the ſtate of the *Jews* who were but a typical People; their general Aſſembly was but a national Aſſembly; and though many excellent particular Saints were amongſt them, yet they were in their National Conſtitution but a figure and repreſentation of this true Saintſhip, and the whole that belonged to them was but a ſhadow and Image of this true Catholick Church, and not the thing it ſelf; they were enrolled indeed but it was upon Earth, and upon an Earthly account to preſerve their Tribes diſtinct, and ſo to adjuſt their Earthly inheritances in *Canaan*.

The greateſt difficulty that ſeems to be in this part of the Apoſtles Compariſon, is, what is meant by this expreſſion, *the general aſſembly*; ſince there neither was, nor ever will be, a time that all the Members of the Church under the Goſpel ſhall meet together till Chriſt's ſecond coming; the words πανήγεις and ἐκκλεσία here uſed, I take to ſignifie the ſame thing, and the latter to be exegetical of the former; 'tis not meant of the Church, of the firſt-born of all aſſembling in any one place, but of that Church every where aſſembling in ſeveral and diſtinct parts, 'tis ſpoken in oppoſition to the Aſſemblies of the *Jews*, who were but one particular nation aſſembling at one place in *Jeruſalem*, to which they were confin'd; the generality the Apoſtle means, does not ariſe from their meeting all in one place, but from their meeting without confinement all the World over: to this general Aſſembly of the Goſpel-Church every Believer is come, and to it is united, but

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'tis after a Spiritual manner, and therein lies the excellency of this Union; this Aſſembly where ever or in what parts ſoever they are met are animated by one Spirit; they have the ſame Faith and Hope, the ſame Priviledges and Enjoyments, and [wherein the Life of the Union lies] they are all united under one common Head, and are but one Body belonging to it, and ſo the ſenſe ſeems to be this, [which contains in it the force of the Apoſtles compariſon;] ye are not after an Earthly manner come with your Bodies to any ſuch aſſembly as that at mount *Sinai*, nor as that of the Males at the earthly *Jeruſalem*, but ye are come which is infinitely better, in your Souls and Spirits, unto the Society and Fellowſhip of all the Sanctified and ſaved throughout the World, who now everywhere Worſhip the Father in Spirit and Truth, and are all preſent together in one Spirit, though corporally divided, having but one common intereſt, rejoycing in the welfare and proſperity of each other, and cloſely united in their mutual prayers and concerns each for other.

This is of all others the moſt truly Honourable and Noble Society that we can converſe with in this World, here the Bleſſing is commanded *life for evermore*: here's the Crown of all Mans glory and Happineſs to be obtained; he that is no Member of this Aſſociation is under a black Character, and comes no farther then the Aſſembly of the fallen Angels and their Aſſociates: the Scripture informs us, that the Wrath of God abides upon every ſuch Man, and the Judge ſtands at the Door ſhortly to execute it; the

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foundation of this Glorious Happy and Bleſſed Aſſembly ſtands ſure, and this is the ſeal of it, *the Lord knows them that are his*, they are thoſe God has eternally deſigned for Happineſs and Glory, their Record is on high, their Names are in the Roll of God's eternal Determinations: And this ought to ſeem ſtrange to none, for no Man can with any tollerable ſenſe conceive that infinite Wiſdom ſhould make any thing and not at the ſame time deſign it to its utmoſt end; 'tis contradicted by our own finite and imperfect diſcretion, who ſtill have our eyes upon the ultimate end of all that we enterprize, and to me it ſeems that the whole ſyſtem of thoſe objections that are made againſt the Doctrine of God's Decrees touching Mens eternal condition is fully diſcarded with this one conſideration; that God infinitely foreſeeing and perfectly knowing from all eternity whatever any creature he made would do, and how he would behave himſelf when he ſhould be brought into being and exiſtence, 'twas all one for him in point of Juſtice to determin his condition before he was made, as to determine it at the day of Judgment, after all the actions of his Life were over, the preſcience of God cannot with any tollerable ſatisfaction to our own reaſon be denyed, for whatever potentiality God created, he muſt needs know and foreſee the utmoſt extent of it, or elſe he could not deſign any certain end to himſelf by it, but might remain ignorant of the ſucceſs and event of a Creature which he had from himſelf given being to, which is abſurd to ſuppoſe, for infinite knowledge muſt needs comprehend

prehend and look beyond all finite actions, and therefore when God made Man with freedom of choice he must needs foreknow [that made that faculty] which way his will would incline, and the utmost journy it could possibly lead him, or else he must remain wholly ignorant what would be the success of his own Work, and incapable of making any certain determination with himself about him. We find in Scripture prescience and election always go together, and prescience has the precedence, so in St. *Peters* first Epistle he calls those to whom he wrote, *elect according to the foreknowledge of God*, and St. *Paul* in his deep and solemn discourse about this matter tells us, *whom he did foreknow them also he did predestinate.*

Fifthly, They are said to come to God *the Judge of all*, they are come to the Lord paramount of the Church, the great author and end of all transactions therein; coming to him and drawing near to him in Scripture Phrase, is coming to partake of his Favour and Grace, or else coming to the Judge of all, were of all conditions the most dreadful; the wicked he keeps at a distance, and is said to know afar off; this is of all attainments the most Superlative, all that the Heart of Man can wish is included herein, to come to his Maker with acceptation, and to find favour in his sight, whose favour is better then Life it self; and to have the Supream Judge of all on his side: As this mighty Judge was accompanied with all possible terror and dread at Mount *Sinai*, and all the People kept upon pain of Death at a great distance from him,

to tell us how far removed from God every Man is by the Law, and in his ſinful eſtate, ſo by the Goſpel we are come as near to him as humane nature will admit, and he appears to us in all the glory of his reconciling Grace, and receives us into intimate fellowſhip and converſe with him; for this is the declared ſtate of the Goſpel, *We have fellowſhip with the Father and with the Son, and the blood of Jeſus cleanſeth us from all ſin.*

Several things reſult from this Supreme Priviledge of the Goſpel, That we are come to God, the Judge of all, as reconciled to him, and having his righteous judgment on our ſide:

Firſt, That he will certainly revenge the Churches Cauſe upon all their implacable Enemies, who alone is the Judge of all Cauſes and Complaints, and whatever Controverſie hath been at any time in any Age between Satan and the Church, and between the wicked, prophane, perſecuting part of the World and the Church, God the Judge of all will determine it on the Churches ſide, will vindicate their innocency, and their faithful adherence to him, his own intereſt and theirs being the ſame: And how great a comfort ought this to be to every ſincere Chriſtian, however perſecuted and oppreſſed by Men, to conſider, that yet the righteous God is of his ſide, and that the Supreme Judge, who cannot do unrighteouſly, whoſe Judgment is the very perfection of Juſtice, and whoſe Judgment is final and irreverſible, will be ſure to give judgment for him at laſt, and reward his Enemies with ſhame and confuſion. 2*dly*,

2*dly*, He will certainly recompence all his Servants for every faithful ſervice they ſhall perform for him; the reward of all their Works will be ſure to follow them into the next World; this is the great ſtay and ſupport to all true Chriſtians under their preſent preſſures, *that their labour ſhall not be in vain in the Lord*: this St. *Paul* encouraged himſelf in the proſpect of, in the midſt of all the *Heroclitons* and Hurricanes of Perſecution he met with, *There is*, ſays he, *laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give unto me.*

3*dly*, All the dreadful fears and apprehenſions of God that ever ſince the fall have inhabited the minds of Men, are by this acceſs unto God diſcharged and diſmiſs'd; this is that which hath kept the whole World in bondage all their days, the fear of God as their Judge ſtanding at the door, ready to execute Wrath upon all Diſobedience; this is the inward inviſible Wound Mankind carry about them; this is the inward heart-afflicting Fear and Terror of every ſinner: nor can he any way diſcharge or disburden himſelf of it, for 'tis engraven in his being and is part of himſelf, every Man's own Conſcience, which is the ability he has to judge of himſelf, with reference to the Judgment of God, is God's Vice-Roy, and whether he will or no, will give in evidence for God againſt him, and juſtifie truth againſt carnal and corrupt intereſt. What ſad and doleful reflections has the ſenſe of God's judgment occaſioned in Men? Men think of God and are troubled, and ſay with *Job*, Deſtruction from God was

a terrour to me, *and by reason of his highness I could not endure.* How uneasie are Men in all Humane Comforts and Enjoyments where the sense of this abides? A Man that has God for his Enemy at last, and nothing but this present World for his Portion, is meanly and wofully circumstanced; now by the Gospel, all this is removed, we come to the Judge of all as our best friend, and are able to say with an holy boast and exaltation, Who shall condemn? 'tis God the Judge of all that justifies; who shall lay any thing to our charge? since the Supreme Judge of all the World is for us? what now can trouble us? what is it can now engender sorrow in our breasts? we are now impregnable against ever being made truly miserable, he that has God of his side can never be made unhappy; the false corrupt judgment of this wicked degenerate World, will be of mean value with us and little concern us, since the Judge of all is on our side, and we are secure of being by his judgment made eternally happy; for as the Apostle tells the suffering Saints, *God will reward tribulation to them that trouble them, but to those that are troubled, eternal rest and glory.*

6thly, We are said to be come *to the spirits of just men made perfect*; that is, compleated in the full reward of their Christian course; the Apostle mentions all the parts of the Gospel, Catholick Church, both in Heaven and in Earth, to manifest to what a Noble and Honourable Society we are joyned and incorporated by the Faith of the Gospel, and how desperate and irrecoverable an evil Apostasie from such

ſuch a Communion were; this Expreſſion throws that fooliſh, idle Fiction of Purgatory quite out of dores, 'tis by this Expreſſion of the Apoſtle excommunicated and utterly caſt out of the Catholick Church for ever; for all the departed Saints are reckoned here to be in one only condition, they are not ſome in one ſtate and ſome in another, but they are all perfect and compleat, which utterly confutes all the fictitious doting Dreams of ſuch a refining ſtate as Purgatory, every departed Saint's ſpirit is in a ſtate of perfection with God, they are all in his preſence, and therefore they are by the Apoſtle in this enumeration placed next unto him.

The beſt way of conſidering this Expreſſion, is to diſcover what proſpect we can gain by it into the other World, and what can be certainly collected from it of the ſtate of the bleſſed in Heaven. Theſe three things are very plainly deductive from hence: 1. That all the Saints departed are in a ſtate of Perfection and enjoy a bleſſed Communion with God. 2. That they alſo enjoy a Communion with the Church militant here. And, 3. That the Church here enjoy alſo a Communion with them; both which laſt particulars are implied in our being ſaid to be come unto them. The Souls departed hence, have this Communion with the Church below; 1. They worſhip as they do him that ſits on the Throne and the Lamb, they adore the Merit of Chriſt's Blood, and the Glory of free Grace for ever; and whereſoever any Goſpel-worſhip is offered up upon Earth, they are preſent in ſpirit and concur in it, the Service and Wor-

ſhip of Heaven is of the very ſame nature with that of the Saints upon Earth, thô performed in the Royal Preſence, and in ſome reſpects differently circumſtanc'd. 2. They have a tender regard to all the labouring, fighting, ſtriving Servants of Chriſt here below, wiſhing a happy ſucceſs to them, well remembring that themſelves were lately in that condition, the ſtate of the Church here that is at Sea and toſſed with many ſtorms, no doubt is much in their minds, thô they are ſafely arrived themſelves in the Harbour of Eternal Reſt and Happineſs. 3. They rejoyce greatly in all the Churches proſperity, and particularly in its increaſe; if the converſion of ſinners on Earth cauſe great joy in Heaven, no doubt but the Spirits made perfect are partakers of it as well as the Angels, for they are altogether as one Society, and they are equally capable of it as they are, for they are like the Angels of God, and they have much more cauſe to be concerned in the joy than the others, becauſe they themſelves have travelled through all the ſtages of Salvation, and all the Methods by which Souls come to glory, and are now experimentally informed what bleſſedneſs attends and waits upon every converted ſaved Soul. 4. They have communion with the Church here below, by being preſent with Chriſt, and beholding his bleſſed interceſſion for it, taking unſpeakable delight and ſatisfaction therein, they behold all the concerns of the militant Church conſtantly preſented before the Father by the Son, and ſo are converſant with it, and have the ſame vital love

love and concern for it that animates the whole.

3*dly*, Our being ſaid to be come to them, implies ſome effect of that as an attainment, and ſome communion that is had with them on our part; 1. We have communion with them in this reſpect, when ever we addreſs our ſelves to God and perform any Worſhip to the Divine Majeſty, we do it with this certain aſſurance and knowledge, that he is incompaſſed with the holy Angels and all the Souls of the perfected and bleſſed, and ſo in every act of Divine Worſhip we have a ſort of communion with them, he that converſeth with any great King, has a relative communion with his whole Court as appurtenant to him. 2. We are come unto them, and have a communion with them upon this account, becauſe we are in the ſame ſtate that brought them thither, we are in poſſeſſion of the very ſame title to glory that brought them to it, we have in faith what they have in fruition, and we are continually waiting to be removed to them; we are therefore truly ſaid to be come to them becauſe we are of the ſame Houſhold and Family, and there is nothing wanting but our diſſolution to bring us actually into their Company, and into the ſame Place where they now are: And laſtly, we are come to them ſo, as to receive great incouragement from them in our Chriſtian Courſe, by contemplating what it has brought them unto; we are much animated to follow their example, and much advantaged every way by ſetting before us their glorious and bleſſed ſtate and condition.

7*thly*, We are here ſaid to be come to *Jeſus the*

mediator of the new covenant. Here the *Apostle* sets down the *Alpha* and the *Omega* of all this catholick Society; this Jesus is the Sourse and Center of all, the great *Corner-stone* upon which all the Structure depends: In two things the force of the *Apostle's* comparison lies, 1. They are come to Jesus himself a Saviour, and a Mediator far exceeding *Moses*: And, 2. to a much better Covenant, of which he is the Mediator. The preference of Christ to *Moses* as a Mediator, is largely discoursed of in this *Epistle*. *Moses* was but a typical Mediator, employed as a middle person between God and the People, but Christ is the Son in his own House. In this case God-man is the Mediator, and God is the person mediated unto; which consideration perhaps may help to unfold that difficult expression of St. *Paul* to the *Galat. A mediator is not a mediator of one, but God is one.* In two things the *Apostle* makes the especial difference between Christ and *Moses* to lie, 1. Christ was the Surety of the Covenant unto God on the Peoples part; and so they are sure not to fail in the performance of their part: under *Moses* the People constantly failed in their part, and he was no way to undertake or perform for them. 2. Christ confirmed the Covenant by his own Death, which *Moses* did not; what he did was by the Blood of other Creatures, of Bulls and Goats; what Christ did, he did by his own Blood, and by the offering up of himself; and therefore coming to such a Mediator as he is, *Jesus a Saviour as well as a Mediator*, that has redeemed the Church with his own Blood; and such a Mediator as he is, that lives

lives for ever to make interceſſion, is infinitely better than to be baptized into *Moſes* in the Cloud and in the Sea.

After all the Promiſes, Predictions, Types, and Prefigurations of him, the *Apoſtle* tells the believing *Jews*, they are at laſt come to this Jeſus, to this Mediator and Saviour, their Fathers having travelled through ſo many Ages and Diſpenſations before they arrived at his appearing, it would be the very laſt degree of all folly and contradiction to their own intereſt, to think of drawing back and returning to thoſe terrene Elements, by which he was figuratively repreſented, and which have now by his appearance totally ſpent themſelves in his ſignification, *coming to him* as Mediator of this new Covenant, implies coming to all the Benefits and Advantages of this Covenant, for all the Promiſes of God are in him, yea, and in him *Amen*; 'tis certain the *Apoſtle*, by calling Chriſt the *Mediator of the new Covenant*, intends to ſhew the excellency of the Goſpel-ſtate beyond that at *Mount Sinai*, for the Law there given is ſaid to be ordained by Angels in the hand of a Mediator, which Mediator was *Moſes*, by conſent both of God and the People; upon which account they are ſaid to be baptized into him, and in regard God deſigned Chriſt as the glorious Mediator of a better Covenant, he well approved of what the People ſaid when they deſired, that God would not himſelf ſpeak any more to them, but deliver his Commands by *Moſes*, becauſe it was a Preparative intimation of the neceſſity of a better Covenant, attended with a more ſufficient Media-

Mediator, who had no ſins of his own to account for, and ſo could approach unto God without that dread and fear that accompanied *Moſes* in the ſervice he performed. Two things will be neceſſary to be explained, fully to unfold the *Apoſtle's* ſenſe, 1. What is meant by a Mediator; 2. What is meant by the New Covenant. By a Mediator here, is meant one that repreſents the People, and intercedes to God on their behalf, which was the circumſtance of *Moſes*; that theſe two qualifications might be eminently appurtenant to Chriſt, to compleat him for that ſervice in a way infinitely exceeding *Moſes*, he is God and Man in one perſon; as Man, a full and perfect repreſentative of all Mankind; and as God, ſuch an Interceſſor as procures Salvation to the uttermoſt for all that come to God by him, and not only in *Moſes* way, by a bare repreſentation of the Peoples condition before God, but by his own inherent Merit procuring all the grace, favour and acceptation on their behalf they could either hope for or deſire.

2*dly*, By the New Covenant we are ſure Mount *Sion* is oppoſed to Mount *Sinai*, and the Goſpel ſet in oppoſition to the Law; we find in the New Teſtament mention but of two Covenants, *the law given* upon Mount *Sinai*, which (is ſaid to grow old, and to be ready to vaniſh away) and is called the firſt Covenant, and the Goſpel preached of old to *Abraham*, and publiſhed at large by Chriſt and his Apoſtles, which is called the New Covenant: This New Covenant is alſo called a Teſtament, becauſe the great Promulgation of it was to be a conſequent of

of Chriſt's death; and the Goſpel that Law and Covenant of Grace, the Legacy he left to the World, was to be diſpenſed to the Legatees by his grand Executor the Holy Ghoſt: And whatever we read of God's Covenants in the Old Teſtament, 'tis to be reduced to one of theſe two; for the Apoſtle in the 8th and 9th Chapters of this Epiſtle, calls the Moſaical Covenant, the firſt Covenant, and the old Covenant, the whole Moſaical œconomy was included in it, and reckoned as part of it, but it was chiefly denominated from Mount *Sinai*, becauſe there was the moſt ſolemn promulgation of the moſt eſſential part of it. The Covenant God made with Man in his Innocency, was peculiar to him in that ſtate, and went no farther, is not at all continued in any force ſince the fall. By a Covenant of God in the Scripture ſence of it, is meant a Law promulged, wherein God obliges himſelf to ſuch rewards and puniſhments; and Men ſtand obliged to ſuch duty and performance; this was the caſe of the Old Covenant at *Sinai*, and ſo is the caſe under the Goſpel; God has in Chriſt obliged himſelf to the ſalvation of the World upon ſuch and ſuch terms, and Man ſtands obliged to the performance of them if ever he will be happy: 'Tis a vain and a wild conceit to think the Goſpel offers Salvation otherways, then upon conditions to be performed on our part; the firſt Proclamation of it is with this condition annexed, he that believes ſhall be ſaved: And Faith is every-where uſed in the Goſpel, as a Word comprehenſive of all that is therein required

red of us. Punctually to purſue the Apoſtles drift in this place by this expreſſion, the beſt way is to ſhew in what particulars this *new covenant* to which he tells the Believing *Hebrews* they were come, exceeded the old, which was the point he deſigned to himſelf to make good.

1*ſt*, Both Covenants agreed in this, they both had a Mediator, an internuncius between God and Man, which was to inform us of the vaſt diſtance ſin had made between them, what a vaſt gulph there was fixed between Heaven and Earth, and that 'twas impoſſible there ſhould be any converſe between God and Man, by vertue of any Covenant without ſome third Perſon interpoſing, and herein this New Covenant has infinitely the preference; the Mediator of it being of ſo glorious a compoſition and conſtitution, and ſo adapted to this matter as is wonderful to conceive; he that intercedes to bring God and Man together, is himſelf both (after a ſtupenduous and wonderful manner) united in one and the ſame Perſon.

2*dly*, This New Covenant delivers us from all the Fear, Bondage, and Condemnation, which the Old Covenant brought upon us, the Law left Men to anſwer to God for their diſobedience, without either aſſiſtance or remedy, and ſo the caſe of every Man was, that when the *law came ſin revived, and he dyed*; by coming to the Mediator of this New Covenant, we are totally diſcharged from any concern with the Law or the firſt Covenant, the ſatisfaction of Chriſt to God's Juſtice is fully accepted in our ſtead, for all our diſobedience of the Law of Works, and by

by this New Covenant we are wholly discharged from any obligation to the Old, God found fault with it, and it being in its nature and designment to prepare for a better Covenant, it grew Old, and upon the publication of the Gospel is quite vanished away.

3*dly*, This New Covenant much exceeds the other in its nature and constitution, for it always admits of Repentance and Pardon, which the other never did, 'tis an intire Law of Grace, accepts of sincerity of intention, in the stead of perfection of action, and is accommodated with all imaginable tenderness to the weak and frail constitution of Man since his fall.

4*thly*, And wherein the Glory of this New Covenant chiefly lies, and wherein it fundamentally exceeds the other, and displays eminently the Glory of God's Grace and Goodness to the World; a Divine ability is given from Heaven for the performance of every part of it, whatever is required is given: the great security of Mens Salvation under this New Covenant is, *that we are kept by the mighty power of God through faith unto salvation*, and that when Men *work out their salvation*, 'tis *God that worketh in them both to will and to do of his own good pleasure*; 'tis his power that is perfected in weakness, and grace only that proves sufficient for us in this case, the ways and methods by which this Divine assistance of the Holy Ghost from above, is conveyed into the Hearts and spirits of Men is admirable, but known only to God, and out of the compass of all humane discovery, a Man born after the Spirit is compared to the Wind,

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the effects of which we know, but we know nothing whence it comes nor whither it goes, how far God is pleaſed at firſt in ſome to move and excite humane abilities, and ſtill to reward their motion Heaven-ward with more and farther grace, and how far he is pleaſed in others to reward with Divine aſſiſtance, endeavours purely Natural and Human, is a knowledge too high for us, and what we cannot by ſearching attain to, this we are ſure of, that grace is never wanting to ſuch as make a faithful improvement of what power they have, he that under the Goſpel does but what he can do, will be ſure to be enabled to do what he ſhould do, I make no queſtion but that generally ſpeaking grace comes in to the aſſiſtance of Humane endeavours, and is grafted at firſt upon ſuch natural improvements as are preparative to the reception of Chriſt and the Goſpel, but 'tis not always ſo, but Grace breaks in upon ſome in the height of their carreer againſt Chriſt and the Goſpel, as it did upon St. *Paul*, to make him an inſtance in this point, and makes a perfect conqueſt of the Soul unto Chriſt, where there is nothing but a Wicked Profane oppoſition againſt him.

Had not this Divine aſſiſtance been a gracious appurtenant to the Covenant of Grace, Mankind had never reaped the benefit of it, no terms of Salvation that were conſiſting with the Holineſs and Juſtice of God, though never ſo condeſcending and eaſie without this, would ever have made Mankind happy; ſo deſparate [and as to their own power] irrecoverable an apoſtacy are all Men ſubjected to, ſo that if either we con-

conſider the Mediator of this *New Covenant*, or the *Covenant* it ſelf, we ſhall perceive the great advantage the *Apoſtle* has of his ſide in the compariſon, and what a fooliſh choice the believing *Jews* would make to depart and apoſtatize from this *New Covenant* and this *Mediator*, to *Moſes* and Mount *Sinai*.

The laſt thing the *Apoſtle* mentions, and which he couples and conjoyns with the Mediator of this *New Covenant*, as inſeparably appurtenant to both, is the *Blood of Sprinkling*, which he ſays, *ſpeaks better things than the Blood of Abel*; this is particularly and emphatically mentioned, becauſe the death and ſuffering of Chriſt, the ſhedding of his precious Blood, was the greateſt performance of his mediatory Work here upon Earth, the grand Fundamental of the *New Covenant*, and of all the effects and conſequences of it, all was purchaſed by this as the price of it, and in regard the *Jews* had been much accuſtomed under the *Old Covenant* to the ſhedding of Blood, without which there was no remiſſion; the *Apoſtle* inſtructs them, that this *New Covenant* infinitely excels the other in that very particular, and he calls it *the Blood of Sprinkling*, becauſe there was no Blood at any time offered under the Law but part of it was ſprinkled, and as the *Old Covenant* at *Horeb* was confirmed by *Moſes* the Mediator of it, by ſprinkling the Blood of the Oxen then ſacrificed, ſo this *New Covenant* is ratified by the ſprinkling of Blood, but 'tis ſuch Blood as of which all that was ſhed before was but typical, and ſuch Blood as is of an infinite value, the Blood of God himſelf, and as the

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Apoſtle in the 9th *Chap.* makes the compariſon, if *the blood of bulls and goates* ſays he, could ſerve for Legal, Typical, and Ceremonial Purifications, how much more ſhall the blood of Chriſt who by the Eternal Spirit offer'd up himſelf without ſpot to God; purge your Conſciences from dead Works, ſo that by this expreſſion the Apoſtle calling this blood the *blood of ſprinkling*, we are to underſtand that this is the *ſoul-purifying, ſoul-juſtifying, and ſoul-ſaving blood*, of which all the Sacrific'd Blood ſince the World began, ſince *Abel's* firſt Sacrifices were but a Type, and Prefiguration, 'tis being ſprinkled with this, that gives entrance and admittance into Heaven, the true ſanctuary, of which admittance into the Earthly ſanctuary by the ſprinkling of blood was but a Type, and this blood as 'tis of tranſcendent Power and Vertue, ſo it has a general and univerſal efficacy, ſo the Prophet *Eſay* tells us, *Eſay* 52.15. Where 'tis Propheſied, that Chriſt ſhould with his Blood ſprinkle many Nations; which refers to that univerſal advantage the gentile World ſhould reap by it, this blood is not like the blood of the legal ſacrifices, that was often ſhed, and reached but to one Nation, this blood is of that infinite value, that the whole race of Mankind, the whole World are ſprinkled with it in order to Juſtification and Salvation, and there needs no repetition of it, for by this one Sacrifice offer'd up, Chriſt has for ever perfected them that are ſanctified, and there remains no more Sacrifice for Sin; this blood the Apoſtle ſays ſpeaks better things then the blood of *Abel*, which was a conſideration of great moment unto the *Jews*. Some modern

modern interpreters [for I ſee it in no ancient Author] conceive by the blood of *Abel* here, is not meant his own blood, but the blood of the ſacrifices he ſlew, which were the firſt we read of that God accepted, and he gave ſuch a Teſtimonial to them, that in the foregoing Chapter the Apoſtle ſays upon that account *he is yet ſpoken of*, not as 'tis vulgarly rendred *yet ſpeaketh, but is yet ſpoken of:* That which induc'd them to make this meaning of the Apoſtles Words, was I ſuppoſe the little advantage there ſeems to be in the compariſon; to compare the blood of a Saviour with the blood of a murdered Man, then which nothing could ſpeak worſe, for it muſt needs call for vengeance and puniſhment, and therefore there ſeems at firſt view to be little commendation given to the blood of Chriſt by ſaying that it ſpeaks better things then the blood of *Abel*, for it could not ſpeak worſe, but to ſay it ſpeaks better things then the very firſt ſacrifice we read of that God accepted and gave teſtimony to, & of the beſt Man then in the World, carries great advantage in the compariſon; this interpretation upon this account ſeems probable and is plauſable, but 'tis not as I conceive the ſenſe of the Apoſtle, and to me it ſeems rejected. By the words upon this account, that the voice and cry that *Abel*'s blood is ſaid to have, was after his death, and God tells *Cain* his Brothers blood cryed unto him, and ſo it was *Abel*'s own blood that cryed; now 'tis plain, the Apoſtle in ſaying that Chriſt's blood ſpeaks better things then the blood of *Abel* ſpeaks, alludes to the ſpeaking and crying of *Abel*'s blood from the ground unto God, as 'tis recorded in *Geneſis*, the *Jews* had not only many

false and pernicious instructors ready to diswade them from receiving the Gospel at first, but after any of them had received it, there were many false Judaizing Apostles who endeavour'd all they could to engage them to a relapse and apostasie either in whole or in part, the Apostles business as has been often suggested is to prevent this latter, and to establish such as had received the Christian Doctrine, but were in danger of drawing back. Now 'tis most certain, that amongst other discouragements that were suggested to the *Believing Hebrews*, this was one of the chief, and with which they were much affected, that they and their rulers having shed the blood of this Mediator, and taken it upon themselves and their posterity; and some of the Apostles having openly to their faces reproached the *Jewish* Nation with it, that they had been the betrayers and murderers of this Holy and Blessed Jesus the Son of God, they could not reasonably hope for nor expect any benefit from that blood they had so murderously shed. To obviate this objection, the Apostle after he had mentioned the Mediator of this *New Covenant* and his blood wherewith he sprinkles the World, to which he tells them by the Gospel they were come, adds this, [which is of peculiar force and reference to the *Jews*, and very emphatically *argumentum ad hominem*] that this blood speaks better things then the blood of *Abel*, *Abel* was murdered and his blood spake and cryed from the Ground to Heaven for vengeance upon his brother that murdered him, but Christ was Betrayed and Murdered, and his blood calls and cries aloud for pardon and forgivness for his very betrayers and crucifiers, so that none

none of them need to fall into *Cain*'s deſparation, and quit the Goſpel upon any ſuch ſad conſideration, for this Blood, though it was ſhed like *Abel*'s, yet had quite another Cry and Language attended it, it called for no vengeance upon any man, but for Peace, Pardon, and Reconciliation for all men, even the very worſt of his Enemies and Crucifiers; and this renders the Compariſon of wonderful advantage and efficacy to that end for which it was intended. Nothing is more uſual in St. *Paul*'s Writings [eſpecially in his Epiſtle to the *Romans*] than to anſwer Objections, that were then well and commonly known, without reciting them, of which we at this day are often ignorant, and ſo his Writings ſeems to us the more difficult and obſcure.

Thus we have taken a brief view of the Apoſtle's Compariſon of the Law with the Goſpel in this ſhort Epitome of both, and ſeen the wonderful preference the Goſpel has to the Law, and the great and eminent Advantages and Priviledges of the one above the the other, and the glorious Inhabitants of this Spiritual Mount *Sion*, and the Heavenly *Jeruſalem*, not only all the true Saints upon Earth, the Church of the firſt-born written in Heaven, but even God himſelf, Jeſus the Mediator of the New Covenant, all the Bleſſed Angels, and the Spirits of juſt Men made perfect; nothing could be more deſtructive and ruinous to the true Intereſt of the believing *Hebrews*, than to turn their backs upon ſuch a Communion, to go back to the Old Covenant that God upon Man's account found fault with, and again put on that Legal Yoke that neither they nor their Fathers were able to bear; the

Jews much boaſted of, and reſted in thoſe literal Typical Advantages they had above the reſt of the World, upon which they might with very good reaſon value themſelves; and therefore the Apoſtle's buſineſs is to manifeſt to them, how much by embracing the Goſpel they changed for the better; that inſtead of a Legal Temporary Temple built upon Mount *Sion*, and an Earthly *Jeruſalem*, they are come to the true ſignified Mount *Sion*, to the Spiritual and Heavenly Temple, which is *Chriſt Myſtical*, where God dwells for ever, and the Heavenly *Jeruſalem*, the name of which is *Jehovah Shammai*, that is, the glorious ſpiritual worſhip of the Goſpel, and the ſtate of the Catholick Church in all its parts, thoſe on Earth, and thoſe in Heaven, and thereby to all that was ſignified by, and all that was any where promiſed unto *Jeruſalem* and Mount *Sion*, inſtead of that Dreadful Appearance of the Angels upon Mount *Sinai*, with which they were ſo terrified, and from which they were kept at ſo great a diſtance, they are now come to an innumerable Company of Angels, that is, to a ſweet Fellowſhip, Brotherhood, and Communion with them, all which is implyed in their being ſaid to be come to them: under the Law 'twas firmly believed whoever ſhould ſee an Angel [ſo great the diſtance was thought between Mankind and them] ſhould certainly die; we are now Men and Angels all of the ſame Family and Houſhold, and the Saints on Earth have the whole Miniſtry and Service of the Angels employed on their behalf, they are now always aſcending and deſcending about their Affairs, and there is a moſt endeared and intimate

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Relation and Affection between all the Myriads of Angels above and the Saints below; inſtead of the National Church of the *Jews* aſſembled at *Jeruſalem*, they are come to the General Aſſembly and Church of the firſt-born, whoſe Names are written in Heaven. To the general Aſſembling of the true Catholick Church, who Aſſemble and Worſhip all the World over in Spirit and Truth, without any confinement to any place whatever, they are come to them, ſo as to be of the ſame Body and Society with them, to be fellow-Citizens with the Saints and of the Houſhold of God, and ſo as to partake of all their Spiritual and Heavenly Advantages, and they are come to all the parts of this Catholick Communion, as well thoſe in Heaven as thoſe on Earth, even to God himſelf [which is as far as they can come] *the judge of all*: under the Law they were not ſuffered ſo much as to approach the outward ſigns of his Preſence, but under the Goſpel they have free acceſs to himſelf, and to his very Throne, which is now become a Throne of Grace, and nothing appears now from thence but a Scepter of Mercy held forth, they are come to the Spirits of juſt men made perfect, not only to the Fellowſhip and Fraternity of all the Saints living, from the Fraternity of an outward, Typical, and only National Church, but to thoſe in the Heavenly ſtate, all thoſe mentioned in the 11*th. Chap.* before, and all the Apoſtles, and thoſe Bleſſed Saints they had converſed with in the firſt times of the Goſpel, who were then removed and gone to their reſt, even to them by the Goſpel-ſtate they were come, with them they are embodyed as Members of the ſame Society, and with them

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in a ſhort time they are ſure to be reſident, And to *Jeſus the Mediator of the New Covenant*, a Saviour as well as a Mediator, and a Mediator not of the *Sinai*, but of the *Sion* Covenant, a Covenant bringing grace, life, and peace; a Mediator not like *Moſes*, a meer Man, a Servant, a Sinner, himſelf trembling in his Office, and weary of his Burden, and whoſe Miniſtry was like his Perſon, decaying, vaniſhing, and dying. But to the Son himſelf in his own Houſe, able to ſave to the uttermoſt all that come to God by him, in that he liveth for *ever* to make Interceſſion for them, and to the Blood of ſprinkling, infinitely exceeding all the Blood that was ſprinkled under the Law, for that brought ſin yearly and daily into remembrance, but thoſe that are ſprinkled with this are for ever perfected, and to them there remains no more Sacrifice for ſin, and this Blood they are come to ſpeaks a better Language quite than the Blood of *Abel* did, although the Blood of both was moſt unjuſtly ſhed, and they were both wickedly murdered and ſlain, yet they ſpeak two different Languages, *Abel*'s Blood called and cried unto God for vengeance upon *Cain*, but this pleads and cries aloud for pardon and forgiveneſs, even for thoſe very Perſons that were moſt guilty of it, and deepliest concerned in it, ſo that none are excluded from the benefit of it.

The Apoſtle winds up all with deep and ſolemn Admonitions and Cautions to the Believing *Jews*, not to play faſt and loſe with the Goſpel; 'tis of ſuch *Jews* St. *James* writes in his Epiſtle directed to the Twelve Tribes, when he tells them, *A double-minded man is unſtable in all his ways*;

ways; *and let not ſuch a man think* (ſays he) *to obtain any thing from the Lord*, for he halts between two Opinions, and is unreſolved whether he ſhall be a Jew or a Chriſtian, the Apoſtle conjures them upon their utmoſt peril not to refuſe him that *ſpeaks from Heaven*, which is no other than God himſelf ſpeaking by his Son, and declaring by a ſolemn voice from Heaven, even from the excellent Glory, that he was his Beloved Son in whom he was well pleaſed, which beloved and bleſſed Son of God might well be ſaid to ſpeak from Heaven, becauſe we are expreſly told he was alſo in Heaven when he ſpake here upon Earth; he proceeds to mind them that the Legal ſtate was like an old Houſe ready to fall upon their heads, for he that once by his voice ſhook the Earth at Mount *Sinai*, and made the Mount to tremble, will now once more ſhake both Heaven and Earth, and diſſolve, the Apoſtle tells them, their whole Religious Conſtitution and Fabrick; and this taking away of things that are ſhaken, is in order to this, that things that cannot be ſhaken which are the bleſſings, and glories, and ſure mercies of the Goſpel, may remain, the Goſpel is the laſt and only remedy that God has provided for ſinful Man, 'tis a fearful thing to fall into his hands, and not have this to plead, to fall into the hands of the living God, without an intereſt in Jeſus the Mediator of this New Covenant, and the Blood of ſprinkling appurtenant thereunto: he that has once embraced the Goſpel, and then out of choice refuſeth it, and turns his back upon it, refuſeth his remedy, and thereby renders his Cure deſperate and impoſſible, and to ſuch a man nothing can poſſibly remain but

but *a certain fearful looking for of Judgment.*

The Conſideration of this Glorious and Honourable ſtate to which by the Goſpel we are come, this Celeſtial **Mount** of **Spirits**, ſhould always inflame our minds with holy and thankful Contemplations, and alſo with fervent and devout adoration of that infinite goodneſs that has made ſuch proviſion for the happineſs, recovery and welfare of rebellious and apoſtate Man, that has opened the flood-gates of Heaven, and ſhowr'd down all the bleſſings and glories thereof upon the World, by the deſcent of the ſecond perſon into Human Nature; how happy were it if inſtead of mean, low, and periſhing ſatisfactions, Men would ſolace themſelves with this *heart-ſatisfying* and everlaſting Salvation, let us follow the example of *Moſes*, who when God proclaimed his Name unto him, and cauſed all his goodneſs to paſs before him, the Text ſays, *Moſes made haſte, and bowed his head towards the earth and worſhipped*, he only heard the report of what we poſſeſs and enjoy, our whole buſineſs therefore ſhould be to exalt the Praiſes of ſo Gracious a Benefactor, and to Magnifie that Glorious being that has all poſſible Perfection, to whom nothing can be added, and from whom nothing can be taken away, and to whom all Bleſſing and Honour, and Praiſe, and all Worſhip, and Service, and Adoration will be due throughout all Generations, from time to time, till time ceaſeth and is diſſolved in Eternity, and thence *Eternally.*

F I N I S.